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SOCIAL JUSTICE REVIEW

Collins, Rev. William
St. Ambrose College

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THE VISION OF SAINT PIUS X*

PERHAPS HE WAS BORN on the wrong side of the tracks, according to some standards. Perhaps he was a small town boy who just made good, according to another expression. But even from a purely natural point of view he shattered all such sophistications.

Today the world bows in veneration before the person of Giuseppe Melchiorre Sarto, the country boy from Riese, the son of a paupered postman. Today the world reveres him with love and admiration as Saint Pius X.

Some may prefer, however, to call it all an ecclesiastical rags-to-riches story. But they err, for here was a man who in devastating honesty could write in his last will: "I was born poor, I have lived poor, and poor I wish to die."

Others (cynics, of course) may call it an example of the game of ecclesiastical politics. They, too, are mistaken. Here was the man who rose with tears streaming down his cheeks in the Papal conclave of 1903 and pleaded with his brother cardinals not to elect him.

"To Restore All Things in Christ"

Others, finally, may opine that he was thirsty for power. In his very first public utterance, however, Saint Pius squelched such detractors. "Since," he wrote, "it has so pleased the Divine will to raise Our lowliness to such sublime power, We take courage in Him Who strengthens Us. Relying on the power of God in the work entrusted to Us, We proclaim that We have no other program in the Supreme Pontificate than that 'of restoring all things in Christ' so that Christ may be all things and in all". Of course, there will be some who, measuring divine things by human standards, will seek to discover Our secret aims, distorting them for earthly purposes and political designs. In order to banish all such vain delusions for them, We repeat for their sakes that We neither wish to be, and with the Divine assistance never shall be, anything else before

human society than the minister of God, with whose authority We are invested. The interests of God shall be Our interests. For these We are resolved to spend all Our strength and Our very life. Should anyone, therefore, ask Us for a sign that would reveal Our intention, We will give this and no other: 'To restore all things in Christ'."

In due time men perceived that they were dealing with a rare man, an exceptional man. Some called him a man of integrity; others, a man of simplicity. The men who knew him best, however, soon realized that they were working with a saint. And now, after a little time, forty years to be precise, Mother Church declares him a saint of the Church. Nor has time eclipsed his reputation for holiness. The faithful sons and daughters of Mother Church, from the time of his death to the present day, have flocked by the millions to pray at his grave. "So great were the numbers that his tomb had to be removed from the basilican crypt to rest with such predecessors as Leo and Gregory in the side altars of St. Peter's. Long ago the Church heard the voice of the people when they cried for Gregory to come from his retreat to be their spiritual bridge-builder. Today the Church heard again the voice of the people when they cried for Pius to be raised to the glory of the altar of saints. Those same people who once heard Pope Pius pun when a woman asked, "Are you *Il Santo*?" with the quip, "No, I am *Il Sarto*"—those same people, the faithful of the Church, will soon burst out of Bernini's colonnades and pierce the Roman skies with cries: "*Viva Papa Pio! Viva Il Santo!*"

"Primary Source of the Christian Spirit"

Mr. Belloc, writing in 1914, made the prophetic statement that to the men of his day Saint Pius achieved fame by his stand on the separation of

* The solemn canonization of Bl. Pius X will take place in Rome on May 29.

Church and State in France and his treatment of the Modernist heresy. The same writer made the further statement that it might well be that a later generation would see some of the Pontiff's other acts as more important, such as (and he singles this one out) his decree on the frequent and daily reception of Holy Communion.

The French problem was solved, and history cast its vote in favor of the position of Saint Pius. The Modernist heresy was weathered and Peter's Barque steered clear between the scylla of naturalism and the charybdis of agnosticism. But the glory of the Church today are the millions of faithful, young and old, brown, black, yellow, red, and white, rich and poor, ruler and ruled—millions finding their life in the Source of Life at the foot of the Christian altar which is "the primary and indispensable source of the true Christian spirit."

I would like to make a further point. Just as we see the greatness of Saint Pius today in a far different (and undoubtedly, significantly, more spiritual) light than the men of his day, so it would be neither so surprising nor amazing to hear a later generation regard him in an altogether different light again. But Saint Pius is just like that. His greatness, rooted in a tremendous spiritual simplicity, is too catholic to be comprehended by any one Catholic or one group of Catholics. Be that as it may, as the author of 1914 remarked, it seems to be precisely as the Pope of the Holy Eucharist that we have come to know and venerate and love Saint Pius X today.

If you enter any ordinary Catholic church—let us say on Mother's Day or on White Sunday—you will behold a sight that moves even the most callous soul. There at the altar you watch a whole contingent of holy innocents receiving First Communion. Notice further that these are not teen-agers; they are children—innocents. No longer does our land hear the sound of children crying for someone to break Bread for them. Their pastor, Pius, the Universal Pastor, has broken It and distributed It to them for the past forty years.

Behold a great vision! Go into that same church on any Sunday of the year, on any day of the week. What sight meets your eyes? Hundreds and scores—young and old, rich and poor, employer and employee—all have come to be fed on the Bread of Life. Contrast that, if you can, with the sight you would have met in 1900!

"The wish of the Church [is] that all Christians should be daily nourished by this heavenly banquet and should derive therefrom more abundant fruit for their sanctification." Christ has spoken. True, here is neither the pomp of Chalcedon nor the power of Leo, but the gentle voice of Pius and the desolation of an imprisoned Vatican. But those words were carried to the four corners by the breath of love, and in our own days they "renewed the face of the earth." Great, indeed, were the results of Leo's words for the union of the Church. How much greater were the words of Pius for the *life* of the Church?

A Pastor to the End

The Holy Eucharist was the center of Saint Pius' restoration. Country pastor elevated to Universal Pastor, he always remained a pastor to the very end. His concern was always the life of the Church. The Mariavites of Poland, the slave-traders of South America, the anticlerical governments of France, Italy, Spain and Portugal, the Modernists within and without Peter's fold—all these forces he felt as dangers to the life of the flock. As hirelings they must be driven out, cost what it may, "for the hireling has no care for the sheepfold." By force of circumstances, Saint Pius had to defend the rights of God over the encroachments of man, the rights of the Church over the greed of the State, the rights of the sheep over the deceit of the hirelings. He was, as Pope Pius XII called him, "defender of the faith, herald of eternal truth, guardian of the most sacred traditions," because he was, above all, a "country pastor" who was the good shepherd who lays down his life for his flock. "He seemed," Pius XII remarked, "born to be just that."

If Clemenceau would brazenly shout from the banks of the Seine that "the *curés* have to learn that they must render to Caesar what belongs to Caesar, and that everything belongs to Caesar," then Pius, the good shepherd, was forced to thunder from the Watchtower of the Vatican that there must also be a rendering of the things of God to God. Saint Pius was forced to defend the flock committed to his care if he were to remain its pastor.

But a good shepherd—the *bonus pastor*—must go further, deeper. He must lead the sheep to the fountain of living water. For that reason he gave Holy Communion to the young and daily Communion to everyone.

He jealously guarded the seminaries as the

ple of his eye; he breathed a new force and spirit into the sacred liturgy; he inaugurated the codification of Church law; he set up the purposes for the work of Catholic Action and called the youth into the front ranks of the Church's battles. These and other acts he proved himself true to his motto of restoring all things in Christ.

A Spiritual Legacy

Over and above the demands of his own day, which he met fearlessly, yet always tenderly, he left all succeeding generations a spiritual legacy. He gave us a way of living a truly Christian life in the modern world. He outlined a program of action for every modern apostolate in the Church of the twentieth century. He appointed his collaborators in his grand work of restoration.

How conscientiously and faithfully we have lived that life; how closely we have followed that program; how generously we have cooperated in that total restoration—all these are the questions that face every sincere Christian today. The measure of our progress and the gauge of the task before us can best be seen when we reflect upon these words of Saint Pius X:

"When in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the sacraments are frequented and the ordinances of a Christian life fulfilled, then there certainly will be no more need for us to labor further to see all things restored in Christ."

REV. VINCENT A. YZERMANS
St. Cloud, Minn.

ST. BONIFACE THE ENGLISHMAN

READERS OF THIS REVIEW do not stand in need of being told anything about St. Boniface—the celebrations that will be held at Fulda and elsewhere in Germany on this twelve-hundredth anniversary of his martyrdom at Dokkum. But perhaps some of those readers do not realize that the Catholics of the southwest of England are also actively commemorating that anniversary; that the patron-saint of their diocese, Plymouth, is St. Boniface; that their cathedral-church is dedicated in honor of St. Mary and St. Boniface; and that their bishop, Dr. Francis Grimshaw, will be an honored guest in Germany.

For after all, St. Boniface was an Englishman, the one who, in Christopher Dawson's judgment, had a deeper influence on the history of Europe than any Englishman who has ever lived" (*The Making of Europe*, 1946, p. 166). Twelve hundred years ago Archbishop Cuthbert of Canterbury could write that, "We in England lovingly count him one of the best and greatest teachers of the true faith," and he added that his feast is celebrated every year as England's patron equally with St. Gregory the Great and St. Austin of Canterbury.

Boniface was born in the county of Devon, additionally at the town of Crediton, some one hundred miles east of where these lines are being written, and he was christened with the good West

Saxon name of Wynfrith ("Peace-friend," a prophetic name indeed); it was not till years later that Pope St. Gregory II renamed him Boniface ("Well-doer," equally prophetic). He is said to have determined to be a monk at a precociously early age; certainly he was sent to school at a monastery at Exeter when he was seven. Later he became a monk at the monastery of Nursling, close to that Southampton where the "Mayflower" started her voyage in 1620 and where today so many Americans tread English soil for the first time. At Nursling Boniface remained for years before he finally departed on his German mission, preaching, writing verses, inventing a system of secret writing, teaching school, and composing the first text-book of Latin grammar ever made in England.

His Simplicity and Lovableness

One of the things that especially endears St. Boniface to those of my countrymen who take the trouble to find out anything about him is his personal simplicity and lovableness, and that genius for friendship that later appeared again in the Anglian St. Aelred (Do you Americans know anything about that delightful man?). These traits are principally learned from his letters and those of his correspondents, notably St. Lull, those letters that have been so wonderfully pre-

served to us. He was fond of giving presents, and happy to receive them: "two little casks of wine" from Germany to Archbishop Egbert of York, "instead of the kiss that I am prevented from giving you"; a woolen towel, "to wipe the feet of your Dearness," for Bishop Daniel of Winchester. And the reverse way, from St. Edburga of Minster, clothes, a carpet, books.

Above all, books. When he was getting old and hard of sight, St. Boniface wrote to the abbot of Nursling asking for a certain clearly-written manuscript of the biblical Prophets. "You could not give me a greater comfort in my old age," he wrote, "I cannot get such a book in this country, and my eyes are so bad that I can no longer read small writing." It was but fitting that when the end came in the bleak sodden flats of Friesland, on June 5, 754, St. Boniface was reading a book.

Colleagues of St. Boniface

Not only were Boniface's correspondents English; so were many of his colleagues in that great work in Germany, most of them from his native Wessex: St. Lull, the brothers SS. Willibald of Eichstätt and Winebald of Heidenheim, St. Burchard of Würzburg, St. Wigbert of Ohrdruf; and the "valiant and devoted women, who faced the dangers of a distant journey only to bury themselves in wild and savage regions, exposed to hardships from which even strong men had shrunk" (Edmund Bishop)—St. Walburga of Heidenheim, St. Lioba of Bischofsheim, St. Thecla of Kitzingen. Of these, the feasts of Willibald and his sister Walburga are observed in the English diocese of Plymouth, but not, rather curiously, Lioba, in some ways the most appealing of them all. She it was who, before she went there herself, sent to Boniface "a little verse I have tried to make" in Latin, which may be rendered:

May the almighty Maker of the world,
Shining forever in the heavenly realm
Where Christ in glory reigns for endless days,
Keep you in safety with sustained care.

In the year 870 a Benedictine nunnery was founded at Eichstätt under the name of St. Walburga. During the Hitler regime its nuns were dispersed to various places. Some of them arrived at Canon City, Colorado, (I met them there last year). Others settled down in a very ancient building at Minster-in-Thamet in the English county of Kent. Now that building once formed

part of a nunnery whose second abbess was St. Boniface's correspondent, St. Edburga, mentioned above, and where St. Lioba was at school as a child. That is a very interesting example of "history coming round and meeting itself." We are happy to have those German nuns among us. And it reminds me of a remark made by a German to an English officer of the occupying army in Germany: "The real English occupation of Germany," he said, "was when your forces were commanded by St. Boniface."

Celebration in England

So then, at Plymouth, England, on June 20, there will take place in the city football stadium a pageant of the life and labors of St. Boniface, apostle of the Germans. It will be followed by an open-air solemn Mass, sung by the Bishop of Plymouth, in the presence of the Cardinal Archbishop of Westminster and all the bishops of England, of the Cardinal Archbishop of Köln, and the Cardinal Archbishop of Munich and other bishops from Germany, of the Coadjutor Bishop of Utrecht and bishops from Belgium, Brittany, Denmark, Ireland, Scotland and Wales, and a huge gathering of lower clergy and faithful from all parts. Special railroad trains will be run, including one from Penzance, the most westerly Catholic parish in England, a few miles from Land's End. It will be the greatest and most distinguished Catholic occasion ever known in this section of the country. On the previous day, Cardinal Frings will sing solemn Mass in the great abbey-church of St. Mary at Buckfast, which is near St. Boniface's birthplace, and many of whose monks bear German names. The abbot of Buckfast, Dom Bruno Fehrenbacher, was born at Mengen in Württemberg.

Professor R. H. Hodgkin, the historian of Anglo-Saxon England, wrote of St. Boniface that he had a "spirit of adventure and determination which is not excelled by Gilbert or Drake or Raleigh," his fellow Devonians of a later and very different time. They were heroes of adventure, imperialism and commerce (which does not make them any the less heroic and determined); Boniface was an apostle of Christ, who did not take the lives of others but gave his own for them. It is a happy occasion when English and Germans unite to honor his memory.

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CHRISTIANITY AND AMERICAN CAPITALISM

(A Book Review) *

THIS BOOK CONSISTS largely of quotations, most of them taken from encyclicals and other papal pronouncements. Its purpose is to show that while the Church condemns socialism, it upholds, indirectly at least, our capitalistic economic system.

Though book reviewers are not ordinarily expected to preface their reviews with a profession of political creed, it seems fitting to state that I am not favorably inclined towards the philosophy of the New Deal. And still, this book hardly arouses in me unconditional agreement, much less enthusiasm. I am afraid that its author makes the very same mistake that many so-called "pro-Labor" Catholics make, namely to quote only those passages of the pronouncements of the Church that seem to support one's own point of view. Father Keller does, it is true, state in his introduction (p. 8) that "the treatment of the Church's social doctrine in this treatise is admittedly selective." But in being "selective," he does not take us one step forward. To give just one illustration of this somewhat questionable approach: On page 14, Father Keller quotes *Quadragesimo anno* (par. 8) that free competition is "justified and certainly useful provided it is kept within certain limits," but instead of quoting the other half of the sentence in question, he supplies his readers with three dots. Surely, Pius XI does not condemn free competition (as a matter of fact, I have not seen any responsible Catholic doing it), but he does say that free competition "clearly cannot direct economic life—a truth which the outcome of the application in practice of the tenets of this evil individualistic spirit has more than sufficiently demonstrated." I am sure that Father Keller is aware of the fact that not only a few outsiders but the rank and file of apologists of our present-day economic system do propose that economic life be directed by the market or price mechanism. The Pope does not merely say what *might* be the outcome of a "blind market" (Keller), if we would have one; rather, he makes it quite plain

that in his opinion it is or has been a reality with very lamentable results.

Father Keller counters possible references to the critical parts of various papal pronouncements by stating, more or less, that they apply to other times and other places but hardly to American Capitalism. (Which reminds me of those writers, who tell us that "Americanism" was really a French heresy, which Leo XIII, misled by malevolent or uninformed advisors, gave a wrong name.) It would have been odd, indeed, if the Popes would not have had in mind also the country which is the economically most advanced of all "capitalistic" countries in the world. I would be the first to defend present-day American Capitalism as in many respects more enlightened, more humane, and socially more progressive than that of many another country, but I would not go so far as to depict Manchesterian Liberalism, atomistic Individualism, or laissez-faire Capitalism as something rather alien to us. Father Keller admits that there are abuses, and he does, of course, agree with the Popes and their indictment of unrestricted Capitalism, but he can afford to do so, because in his opinion it is not a real issue in this country. To me this makes the Popes look like Don Quixotes attacking windmills.

Philosophies and Ideologies

I do not think it quite fair to speak, as Father Keller does, of "the" Industrial Council Plan and to identify it with co-determination. There are many such plans, and if they propose co-management at all, they do not necessarily mean the "*Mitbestimmung*"—variety of labor participation in management. Father Keller refers to "some" who interpret *Quadragesimo anno*, par. 65, to demand modification of the wage contract by a partnership contract. Who are they? Frankly, I

* Keller, Edward A., C.S.C. *Christianity and Capitalism*. Published for the Council of Business and Professional Men of the Catholic Faith by the Heritage Foundation, Inc., Chicago 1, Ill., 92 pages. 1953. \$1.50.

have not either seen or heard of any such demand. Father Keller tells us that Pius XI does not condemn individualism *per se*. But neither does he condemn "communism" *per se*. The voluntary communism of religious orders finds as much support in the Church as does what has somewhat misleadingly been called Christian personalism. However, when we speak of individualism, we do not ordinarily mean emphasis on the dignity of the human person, nor do we mean free and spontaneous detachment from private property when we speak of communism. Most of our modern "isms" are ideologies rather than philosophies. In other words, they are thought-patterns conditioned by historical situations, group interests, etc.

I do not think that in accepting such basic social institutions as private property, freedom of enterprise and contract, the Church intends to have us accept American Capitalism as a kind of *oeconomia perennis*. Economic systems are subject to change without violence to those basic institutions. One does not subscribe to relativism or historical positivism if one acknowledges the fact that property, the family, government, etc., have, over the centuries, changed in appearance, in their value patterns, in their role played, etc. In the Middle Ages, for instance, private ownership of the land was practically unknown; the market, if any, was "controlled" by ecclesiastical and municipal authorities and by the guilds; status played a greater role than contract. It certainly was not Capitalism, but nobody would argue that it was a socio-economic system which was in conflict with Christian social principles. There seems, thus, to be no compelling reason to label social reconstruction as demanded by the social encyclicals, as "revitalization and reconstruction of existing capitalistic institutions," or as "incorporation of social charity into American Capitalism." Many serious and conscientious people, who are anything but "Liberals," understand by Capitalism an economic order in which capital interests dominate or tend to dominate human interests or in which the hierarchy of values has been seriously disturbed, so as to put profit in the position of *finis ultimus*. Even if we disagree, we can hardly deny that the term "Capitalism" would be meaningless if it would not signify a position of the factor capital characteristically (i. e., qualitatively rather than merely quantitatively) different from that in other and earlier economic systems.

In the concluding chapters of his booklet, Father Keller makes some worthwhile suggestions regarding a future "Christian social order." Since this order is (and would have to be) anti-collectivist, since it would stress cooperation, since it would establish self-regulatory bodies in each industry and profession, since it would grant semi-judicial status to these organized bodies, since it would emphasize the principle of subsidiarity—it would be a system in which *man* would again be starting point and end of all economic activities which retain the term Capitalism?

Moral and Institutional Reform

Of course, if by social reconstruction we mean simply the "infusion" of a new spirit, a new "wine," in old wineskins, we might as well keep the old name. Man is composed of a material body and a spiritual soul, and social reconstruction must, therefore, be moral as well as institutional. Granted that many of our supposedly progressive and liberal fellow citizens seem to set all their hopes in legislation and external changes, Father Keller seems to tend towards the other extreme. The Germans have a saying: "Wash my hide but don't make me wet!" This, I fear, applies also to those who would readily agree to a "spiritual mobilization," and to the abolition of "abuses" in the hope that this would leave everything exactly as it was. The fear of institutional changes is not always a fear of materialism but often realization of the fact that those changes might make themselves felt. Father Keller tells us (p. 77) that the "mere changing or improvement of social institutions will not change human nature." But neither will "mere" renewal of morals change it. If it is *nature* in the philosophical sense of the word, it cannot be changed, but it *can* be perfected through grace. However, grace presupposes and builds on nature. In an analogical sense we might say that a natural environment or that social conditions may be more or less favorable to the operation of grace. There would be no sense in sending medical missionaries into the interior of Africa, if it would be sufficient to preach change of morals to the natives. "You see, then," St. James writes (II, 24), "that it takes deeds as well as faith if a man is to be justified." It is simply not true that the Popes look not to social organization for the solution of modern problems but to the conscience of the individual.

p. 78) They look to both. Since, however, the Church is the guardian of faith and morals and not an agency of organizational social reform, and since man is in the first place a rational being, she addresses moral reform. But she would never allow religion to be used as a smoke screen behind which the interested parties preserve the *status quo*. Since function follows being and "function follows structure" (p. 88), we cannot expect a change of function without a courageous, even though organic and gradual change of those institutions which seem to invite abuse.

Private Property

Father Keller makes much of the right of private property and private management. This reviewer has always held that the solution of the social question lies in the direction of *more* rather than *less* private property. But Father Keller fails to point out that the institution of private property is as much endangered by certain phases of Capitalism as it is by socialism and the collectivistic brand of social reform. As a matter of fact: *Abyssus abyssum invocat* (Ps. 41, 8), one bottomless depth calls on another. Lack of productive property, characteristic of the masses, hardly encourages the less fortunate of our fellow men to become ardent defenders of the institution of private property. Father Keller is, I am sure, aware of the separation of ownership and control in the case of corporate property. If large numbers of stockholders have practically no influence on management (leaving the question whether they should or shouldn't happen), one might ask whether management is essentially or in fact a function of ownership.

I agree with Father Keller as regards the dangers from "Big Labor." I agree with him in the rejection of an incorporation of the class-conflict position into our two-part system. I am one with him in the rejection of true co-determination.

I share his fears of increasing interference of central government in private business. I am in accord with him as regards the fact that our economic system is undergoing certain changes for the better that deserve our encouragement. But I do not think that Christian social reconstruction is essentially a "revitalization" of capitalistic institutions." I feel that his attitude toward institutional reform is based on a false spiritualism reminiscent of a curiously similar position of a German name-take of our author, namely Father Franz Keller.

In a book, *Unternehmung und Mehrwert*, published in 1912, Father Frank Keller distinguished a genuine and a pseudo-Capitalism. True Capitalism, he argued, is based on Christian principles; Pseudo-Capitalism is synonymous with mammonism. To fight the latter, we must promote the former. The defect of Father Frank Keller's important and at that time much discussed book was that for the protection of the common good he depended almost exclusively on the moral attitude of the individual, and that the importance of the social order was not understood by him. I think that Father Edward A. Keller, too, underrates the positive value of, and the need for institutional reforms.

What the Encyclicals Do Not Teach

Father Keller points out (p. 8) that the correct approach to the problem is, in part, "to show what the Social Encyclicals do *not* teach." In an article, contributed to an issue of the *Social Justice Review*¹⁾ which commemorated the 50th and 10th anniversaries respectively of the encyclicals *Rerum novarum* and *Quadragesimo anno*, I tried to show, as the title put it, *What the Encyclicals do not Teach*. However, it was not a question of social doctrine taught or not taught that were discussed in that article. It was rather the problem of applicability. It seems to me, as I pointed out in that article, that it is much more important to stress the fact that the encyclicals do not provide practical directions as to what ought to be done *hic et nunc*. Catholic moral philosophy is not meant to replace economics proper or to relieve us of the necessity of making prudent decisions in concrete situations. It provides the framework, points out the limitations. The picture has to be "filled in," as it were, by prudent political decision. As Father Keller rightly points out, "there is little difficulty regarding the principles of a Christian social order." (p. 88) Msgr. Higgins and Father Keller must be assumed to agree in principle. But they do disagree as to policies and action. We should learn to respect each others views and convictions as we should learn to disagree in the sphere of prudential action without questioning each other's religious orthodoxy.

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St. Paul, Minn.

1) Cf. *S. J. R.*, Vol. 34, No. 2, pp. 43-45.

RELIGION IN SCHOOLS?

V.

IX. Released Time

THE MOST IMPORTANT form of government support to religion that exists in the United States and the District of Columbia are: (1) Statutes granting corporate existence to churches and church institutions of all kinds, and (2) statutes exempting from taxes churches, their schools and institutions in nearly every part of the United States. When the New York Constitutional Convention revised the Constitution of the State of 1938, Article XVI, amongst other provisions, forbade the legislature to revoke exemptions of religious institutions. This was then adopted by popular vote for the revised Constitution of the State of New York. Thus was again ratified a long established legislative construction of the First and Fourteenth Amendments.

To Professor Sutherland "it seems difficult to imagine a decision, (by the United States Supreme Court), upsetting tax exemptions for churches." He is wrong, however, when he calls this "another point where logic and experience diverge; and a decision that exemption is 'establishment' seems more logical than probable." It is neither logical nor probable, as long as tax-exemption is given to all denominational churches which excludes any one of them becoming "an establishment" of religion in the obvious historical sense of the First Amendment of the Constitution of the United States. If he was wrong in this case, he was right in guessing that "the next major battle over religious education will probably involve 'dismissed time.'" It is usually called "released" time, as the Children are released within school hours once a week for religious instruction off school property with the cooperation of the public schools; registration of these children for these religious classes is done by parents, etc. The atheist minority was not content with driving instruction out of public schools, but also wanted to ban any cooperation with religious instruction off school property. Mrs. McCollum therefore commented after her victory in the Supreme Court of the United States:

"I am right back where I started three years ago. I have wasted all this time and money without an order prohibiting the schools from aiding and abetting in carrying on these classes. The schools

should be definitely ordered against corraling students for religious classes. I told Mr. Dodge (counsel for Mrs. McCollum) that I was dissatisfied and wanted to appeal. I believe we will take any further action that is open to us."

Although the case the Supreme Court of the United States decided in her favor developed in Champaign, Illinois, Mrs. Vashti McCollum was a native of Rochester, N. Y., where as early as January, 1920, the Board of Education at a meeting acknowledged that "the public school can and should cooperate to the limit of its power with the home and church to the end that the greatest number of our boys and girls may receive effective religious instruction." The School Board found that "under the subject departmental plan of the upper high school, and the semi-departmental plan now operative in some of the elementary schools, it is practicable under certain conditions, to allow pupils to leave the school for a period of religious instruction, without interfering with the normal school's progress." The School Board therefore resolved:

"That upon an approved application from any established religious body or society, incorporated under the laws of the State of New York, the Board of Education cooperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions:

"1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

"2. The religious body desiring to give such instructions shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall furthermore furnish such reports of attendance and progress of pupils as the Board of Education may require."

When the State Commissioner of Education, Dr. Frank Pierpont Graves, was consulted by the superintendent of the Rochester public schools, Herbert S. Weet, he replied that he "could see no legal or other objection to such a plan of excusing children once a week for religious instruction outside of schools." Thus public school chil-

ren were enabled, under certain conditions, to receive religious instruction within school hours on a week day for one period a week. This was hardly enough, but it is better than nothing. However, when some time later the clergy of different denominations in Ithaca, N. Y., requested that one period each school day be released for religious instruction, the State Commissioner of Education replied that the crowded curriculum did not admit more than one period a week. In Rochester, though the initiative had come from some Presbyterians, Mr. Weet wrote the Reverend Cameron

Davis of Buffalo: "The Catholics have taken hold of the matter eagerly and in a very wholesome spirit. They are, of course, by the very nature of the case, better prepared to do this work than the Protestant churches are."

All through the State of New York and elsewhere in the United States the movement for such released time grew. According to Murray Illson in *The New York Times*, after thirty years such programs were "being conducted for approximately 3,000,000 in forty-six states (the exceptions are New Hampshire and Delaware)." It was not, however, till April, 1940, that the New York legislature passed the Coudert-McLaughlin Bill which provided, amongst other things, that "absence for religious observance and education shall be permitted under rules that the commissioner shall establish." Such rules were approved by the Board of Regents June 20, 1940. They were six in number:

"1. Absence of a pupil from school during school hours for religious observance and education to be had outside the school building and grounds will be excused upon the request in writing signed by the parent or guardian of the pupil.

"2. The courses in religious observance and education must be maintained and operated by or under control of a duly constituted religious body or duly constituted religious bodies.

"3. Pupils must be registered for the courses and a copy of the registration filed with the local public school authorities.

"4. Reports of attendance of pupils upon such courses shall be filed with the principal or teacher at the end of each week.

"5. Such absence shall be for not more than one hour each week at the close of a session at a time to be fixed by the local school authorities.

"6. In the event that more than one school for religious observance and education is main-

tained in any district the hour for absence for each particular public school in such district shall be the same for all such religious schools."

Released time did not come up for settlement in Greater New York until November 13, 1940, when a public hearing was seized upon by opponents who crowded into the headquarters of the Board of Education, 110 Livingston Street, Brooklyn, to overwhelm by numbers and by arguments. Objections should have been addressed to the State Legislature at the making of the law, and not to the School Board. This was merely an administrative body, charged with the responsibility of carrying out the provisions of the law, as the Brooklyn member of the Board, James G. MacDonald, observed against these opponents, including 81 year old Dr. John Dewey, philosopher and educator, and Mrs. Johanna M. Lindlöf, chairman of the instructional affairs committee of the Board of Education. Both warned against introducing "this division and antagonism of our public schools." Against the law itself, Mrs. Jacob Schecter, representing the United Parents Associations, declared her group to be "unalterably opposed . . . in principle," holding "it to be a serious threat to our democracy and (we) shall work towards its repeal."

Speaking for the Released Time measure, Charles H. Tuttle member of the board of Higher Education, representing the Greater New York Interfaith Committee and thirty-two other religious and school groups, defended the McLaughlin-Coudert law, citing Governor Lehman and others to show that it did not violate the principle of separation of Church and State which many opponents claimed. His stand was backed up by Mark Eisner on behalf of the Jewish Education Committee. After declaring that religious education was "an essential part of the education of all American children" that should receive the sanction and moral encouragement of the entire community, he concluded:

"We believe that the public schools can encourage religious education without jeopardizing in any way the precious principle of separation between State and Church."

When the hearing was closed, the Greater New York School Board voted in favor of released time for religious instruction for its public school children by a vote of six to one—the only dissenter being Mrs. Johanna M. Lindlöf. A month before this, Dr. Harold G. Campbell,

Superintendent of Schools, at the request of the Board of Education, had drawn up regulations that set aside the last hour on Wednesdays for this religious instruction in centers established and supervised by religious organizations. Teachers and principals were warned at the same time not to comment in the class room on the attendance or non-attendance of the children for religious instruction. When the program of released time became operative with the beginning of the new school term in February, 1941, the New York School Board specified that there

would be "no announcement of any kind in the public schools relative to the program." This was to eliminate the possibility that the public school system be charged "with aiding or participating in religious instruction." At the end of that school term in June, 1941, there were enrolled 10,141 public school children for instruction in religious centers of Greater New York.

(To be continued)

REV. FREDERICK J. ZWIERLEIN
Rochester, N. Y.

Warder's Review

Dupes of Communism

TO THOSE whose memories carry them back twenty years, the disclosures of the vast extent of Communist subversion in the United States come not as a surprise. The Thirties and early Forties were an era in which Communists were given free run in our country. They were frequently favored and pampered by government officials. The slightest protest or warning uttered against history's most brutal totalitarian despotism was consistently met with the charge of Fascism. In the light of the present "official" hostility towards Communism it is hard to conceive the strange goings on twenty years ago and less as actually to have happened.

But they did. And it is none other than Earl Browder, former head of the Communists in the U. S., who refreshes our memories with details of that sordid past in a letter written to *The New York Times* under the date of April 19, 1954. The current discussion of the case of Dr. J. Robert Oppenheimer provided occasion for Mr. Browder's missive. We quote the body of the letter in question which appeared in the April 28 issue of *The Times*.

"In order to understand that period (Nineteen Thirties up to 1945) one must realize that its climate of public opinion was utterly different from that of the present. There was very little to put Dr. Oppenheimer and his kind on notice that there was anything particularly reprehensible about association with Communists, whatever one might think about their doctrines. In fact, a rather free association with Communists in public life was taken for granted by the dominant trend of public opinion. There was, of course, an active

minority which strenuously fought against this dominant trend, but its fate is illustrated in the person of its most illustrious spokesman, Martin Dies, who was literally laughed out of Congress and into oblivion when he tried to 'expose' the subversive associations of screen actress Shirley Temple.

"In those days Communists exerted a powerful and pervasive influence in the labor movement; they were invited into the American Federation of Labor and later into the Congress of Industrial Organizations. At election time their support was sought by candidates and factions in both major parties. They played a serious role, unchallenged, in the League of American Writers. Communists were asked to speak in universities, not despite but because they were Communists. For example, I was twice an invited guest speaker at the Institute of Public Affairs of the University of Virginia, and during the Nineteen Thirties spoke in at least thirty other universities.

"In the American League for Peace and Democracy, spokesmen for about five million organized people, mostly church and labor, including ministers, Government officials, church leaders, scientists, doctors, lawyers and judges, collaborated freely with the Communists. My speeches were reproduced in college textbooks on public speaking, and in college reading texts on public issues. In such a climate of public opinion why should naive students, such as Dr. Oppenheimer then was, be expected to have kept themselves clear of Communist associations?

"In politics, of course, the main weight of Communist influence was thrown behind Roosevelt and the Democratic party, for historical reasons not

permane to the immediate issue. But there were exceptions to this general rule."

Mr. Browder hardly exaggerates when he writes about the general favor accorded Communists in the period to which he refers. It is to be expected that today many erstwhile fellow travelers thoroughly regret their former associations. But now, when their past rises to haunt them, the least they can do is to admit their mistakes of ten or fifteen years ago. They are unwarranted in assuming an air of being persecuted when charged with their crimes. Nor do they serve their own interests or those of the Nation by being uncooperative with duly appointed investigating bodies. The fact remains that our country is thoroughly infiltrated with subversive elements bent on the destruction of our government and our institutions. Every citizen owes it to his country to assist in the removal of this menace.

Against the picture of general favor toward Communism in the U. S., as painted in Mr. Browder's letter, there stands out in boldest relief the Catholic Church's unflinching opposition to this system of godless tyranny. And this opposition was just as articulate, just as uncompromising in the Thirties as it is today. It was in 1937 Pope Pius XI issued his encyclical on Atheistic Communism. The weekly broadcasts of the Catholic Hour in the Thirties and early Forties were frequently given over to an exposé of Communism, sometimes in the face of threats emanating from high governmental sources. The records, which so many today would like to consign to oblivion, tell of the Church's heroic stand against the world's worst despotism at a time when such a stand wasn't fashionable. There are no Catholic bishops or priests in America who have to fear investigation for their loyalty. Their loyalty to their country, as that of Catholics generally, is beyond suspicion. This fact should be borne in mind by all true Americans.

Our Changing Farm Picture

TO AN EXTENT not sufficiently known the rural picture in our country has undergone drastic changes which have had a terrific impact on the entire economy of our nation. The huge burden of surplus commodities, which in the final analysis must be borne by the taxpayer, is only one of the effects of these changes. Not only are the results of our changing rural picture not sufficiently known, but the changes themselves seem to have

escaped the notice of most people. It is thus we welcome the brief survey given us in *Facts About Agriculture in the Missouri River Basin*, Nov., 1953, which reads as follows:

The Missouri Basin area contains 339 million acres of land in ten states: Montana, North Dakota, South Dakota, Minnesota, Wyoming, Nebraska, Iowa, Colorado, Kansas and Missouri. Of this about 285 million acres, or 84 per cent, were reported in farms in 1950.

There were about 549,000 farms in the Basin in 1950. The average size of farm was 518 acres. More than half of the farms (282,960) were in the Lower Basin. This area also had the smallest farms, averaging 180 acres. In contrast, the Upper Watershed had only 14,672 farms, less than 3 per cent, with an average size of more than 1,700 acres.

From 1935 to 1950 the number of farms in the Missouri Basin declined by 146,289, or 21 per cent. The maximum number of farms was probably reached in 1935. The decrease in number of farms from 1935 to 1950 because of drought, depression, World War II, and farm mechanization was so great that the basin probably has fewer farms now than it had in 1910 before settlement was complete.

Much of the land in the basin was (originally) homesteaded in 160 acre units. Many of these units have since been consolidated. Consolidation of farms has been speeded up by mechanization, and by effects of drought, depression and war. During the 1930's many farmers were forced to quit farming because of the drought. During the World War II period many others were attracted to industrial jobs. From 1935 to 1950 the number of farms declined by thirty-one per cent in the Western Plains, twenty-three per cent in the Eastern Plains, twenty-two per cent in the Upper Watershed and sixteen per cent in the Lower Basin.

Production has not declined as a result of reduction in the number of farms. The land has been absorbed into adjoining farms and modern farm machinery has made it possible for one man to handle more land and to maintain or increase production.

Before World War II low farm prices and surplus farm labor impeded mechanization. War conditions resulted in demands for machinery in excess of the available supply. Following 1945, however, mechanization increased rapidly and the full impact has not yet been felt either in farm organization or in numbers of farms.

Contemporary Opinion

TODAY THE LAY APOSTOLATE is an urgent necessity. Nowadays we have to struggle for spiritual life. Our lives have been mechanized; they move ahead with incredible speed and amid complications of every sort. Labor and industry are dominated by discoveries of new techniques and advances in technology. The home and even family life must adapt itself to these innovations.

However, we do not complain; on the contrary we welcome human progress as a new acknowledgment of the greatness of God. But it is necessary that we understand and keep in mind, and I am sure that all of you do, that the earth needs heaven and the home needs Christ. At any sacrifice strive to bring Christ to the home.

MOST REV. A. G. CICOGNANI
to the 34th Annual Meeting
of the N.C.C.M.

Pope Pius XII made a notable declaration for the dedication of science to peace in his most important public utterance since his recent illness.

Speaking of the prevailing "fear of a dreadful future," the pontiff pledged that he will "tirelessly endeavor" to bring about international outlawry of the A-bomb, H-bomb, germ and chemical warfare. Banishment of these frightful means of destruction, he said, should always be subordinate to "the principle of legitimate self-defense."

The other face of the fear which these new scientific developments have created is hope, a hope as great as the fear itself. Of the fear, Pope Pius mentioned the possibility that prolonged exposure to radiation could change human genes and produce "monstrosities." Of the hope, he said "the profound forces of matter," turned to "purposes of peace," could "alleviate scarcity" and "offer new arms to medicine and agriculture."

These are the alternatives of horror and promise. President Eisenhower posed them in his message to the U. N. last December proposing an international agency to develop the peaceful potential of the atom. Pope Pius's message poses them with new and eloquent reverence. As we asked a few weeks ago: Can there be any solution other than international control of this awesome weapon, guaranteed by fool proof enforcement?

St. Louis Post Dispatch, April 19

The way of life in any culture is revealed not by what is emotionally said or written about it by the boastful or by the scolding, but through examination of certain indexes. Among the ones usually relied on by social scientists a most revealing are the press. . . .

Read the newspapers, for instance. There are not more than a dozen of them among the thousands of local journals which show independent character of integrity, or which indicate a reading public that it would pay one to trust with his wallet, his wife, or his good name. Observe what they regard as the news that is important, the news that deserves to be featured; how gossip and scandal and crime and sensation are played up. See, also, how like buttons they are in the way they tell what is happening nationally or internationally, and why it is happening. Most of the extra-local news is collected and distributed by syndicated agencies, agencies which can color the material just about as their governors may desire, by virtue of which fact American opinion and action are manageable as truly as in any censor-controlled totalitarian state, perhaps more effectively than in such a state because the reader in this country thinks he is perusing independent journals while, with rare exceptions, he is not. His suspicion of being manipulated is thereby lulled.

BERNARD IDDINGS BELL
Crowd Culture

This loss of membership by the Catholic Church, or "leakage" as it is usually called, is familiar enough to Catholics. Catholic pastors who know the problem through experience, and Catholic social scientists, who know it through their studies, have found the chief cause of "leakage" is the high moral standard that the Church demands of her members, Sunday Mass, confession, fast and abstinence, an uncompromising standard of purity, and a concept of marriage obligations that startled men even in the days of her Divine Founder. Can losses to Protestantism for such reasons fairly be called "conversions"?

REV. DR. PAUL HANLEY FURFEY and
REV. DR. B. G. MULVANEY, C.S.V.
NCWC News Service

Following the Soviet Union, the satellite governments have reported similar agricultural crisis, one by one. The nature as well as the extent of the problems varies according to country, but it is obvious that there is a general agricultural crisis all over the Soviet world. . . . The economic support of the Western world is indispensable to the Soviets. They can hardly survive the present crisis without considerable help from the West. Unfortunately, there are discouraging evidences that they are not without success in their efforts to obtain it.

BELA BOKOR
International Peasant Union
March, 1954

One thing we should remember in considering the large quantities of farm products piled up in storage is that these so-called surpluses are an accumulation—an accumulation that would have been prevented by just a little larger consumption.

The accumulation of surpluses is like letting work pile up. Let unwashed dishes accumulate, and after a few meals the task of washing them becomes appalling—as can be attested by many a man who has tried to keep house while his wife was away.

For example, the burdensome surplus of milk in the United States last year figured down to one-twentieth of a pint, or one good swallow, per person a day. It has been estimated that the use of an extra pat of butter a day by two out of five persons would keep a surplus of butter from accumulating. . . .

If all the families in the United States had the necessary purchasing power for a liberal diet, our people would consume all we produce—with the possible exception of wheat. We have always had wheat to export. This calls for freer trade, to allow foreign peoples to trade their products for ours. Our agricultural exports were down 31% last year.

Underconsumption is the basic reason for surpluses of farm products. Too many people are below the adequate—or liberal—diet line. Attacking this problem is the fundamental cure for surpluses.

L. S. HERRON
The Nebraska Cooperator
April, 1954

Peace is not in sight and may not be for many decades. The objective of international relations is to prevent war from occurring in its most horrifying form. Nobody wants war, but no one knows how to make a peace. So actually we live in an age of truce—a truce that knows no end. A truce is neither war nor peace. A truce is a condition of destructive uncertainty, of a confusion in the thinking of men. . . .

A truce can be as disastrous as a war but less devastating. Devastation is immediate: Disaster may be in the distant future. Therefore, most people prefer truce to war. At any rate, their sons are not killed during a truce. To the parent, it is a tremendous gain; therefore a truce is not unpopular. Politicians thus make historical sacrifices for an immediate truce.

At any rate, this is the achievement of our diplomacy: We have a truce and to maintain the truce, we enter upon a prolonged series of conferences. Talk is being made a substitute for bombs.

GEORGE E. SOKOLSKY
Radio Broadcast, March 7

Fragments

ASSERTING THAT THERE was an atmosphere of suspicion surrounding the history of Rotarianism, Archbishop Oliveira of Coimbra, Portugal, said it was founded by persons "notoriously linked with Freemasonry, having had, and still having, Freemasons among its outstanding elements."

"There are only two well thought out social and economic programs in the world today—The Catholic's and the communist's. The Japanese today are familiar with only one—the wrong one." Fr. Leo. H. Tibesar, M.M., in April number of *Social Action Notes for Priests*.

In 1953, 38,500 Americans were killed in traffic accidents and 2,140,000 were injured. The major cause for this carnage on our highways? Excessive speed.

I Protest is the significant title of Protestant Bishop G. Bromly Oxnam's book, published recently by Harper and Brothers, which will contain the author's testimony before the House Committee on Un-American Activities, interspersed with his own comments.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Encyclical on Virginity

APPROXIMATELY TWO YEARS ago a secular magazine in our country published an article in which it was contended that graduates of our women's colleges in many instances do not marry. The inference was that training in such colleges seemed to constitute an obstacle to marriage.

The article in question touched off a mild controversy in which was naturally injected a multiplicity of related subjects. The discussion was healthy and enlightening. However, a member of the American Hierarchy, Bishop Charles H. Helmsing, Auxiliary of St. Louis, deemed it necessary, in a letter to one of our better-known Catholic weekly reviews, to call attention to the fact that non-marriage in itself is not to be considered undesirable. His Excellency referred to the Church's traditional teaching on the superior excellence of virginity. It was a very timely observation, inasmuch as the discussion in this instance gave some indication of an unawareness of the Church's stand on celibacy and virginity.

That there is in the modern world a trend to extol the married state at the expense of celibacy can be gathered from the fact that on March 25, the Feast of the Annunciation, Pope Pius XII issued an 8,000 word encyclical on this very subject. Entitled *Sacra Virginitas* (Holy Virginity), the encyclical is largely concerned with priestly celibacy and religious chastity. The Holy Father was very careful to show that the superiority of virginity over the married state is the Church's traditional doctrine, as is evidenced by ample quotations from the Church Fathers of all ages.

A Vatican Press Office release stated that the word "virginity," as used in the encyclical, must be understood in the traditional sense. That is, it means not only physical integrity in sexual matters, but also and particularly the state of chastity of men and women of religious communities, diocesan priests and persons consecrated to works of charity in the world.

The Holy Father denounced as "pernicious" the idea of those who counsel young people away

from the religious or priestly life on the ground that virtuous people are needed in the world. Condemned also is the modern notion that the sexual instinct is the most important and dominating of the human organism, and that man cannot repress it throughout life without harm, especially to his nervous system. Nor may we conclude that marriage is superior to virginity because it is a sacrament.

The Pope noted that virginity makes possible that total dedication to God of which St. Paul speaks (I Cor. 7, 32-34) and which shines out in the lives of so many saints, such as St. Vincent de Paul, St. Francis, St. John Bosco and St. Frances Cabrini.

The Holy Father lamented the decrease in vocations in our times and called on parents and educators to display a more generous attitude toward the priestly and religious life, and to foster the idea of serving God in the hearts of children entrusted to them. He took severely to task those who would modify the training of seminarians and religious students by having them become better acquainted with the world, thus testing their strength and powers of resistance to occasions of sin.

Some of the errors condemned in *Sacra Virginitas*, such as that noted in the foregoing sentence, derive from a modern liberal attitude in morals. Others spring from a misguided enthusiasm for a cause which may be good in itself. Thus it is that, with the emphasis today on the importance of the lay apostolate, some may extol the lay state generally to the prejudice of the clerical or religious life. Others, in a frantic effort to elevate marriage, strive to do so by belittling celibacy. The Holy Father gives us the balanced teaching of our holy Faith in these matters. The complete text of *Sacra Virginitas* in the English is not yet available. When it is published, it should be carefully studied by all, clergy, religious and laity. Its message is of vital importance to the well being of individual souls, the Church and society at large.

Universal Charity vs. Reciprocal Terror

WITH HIS ACCUSTOMED SKILL in relating the eternal mysteries of our holy religion to the problems and conditions of the day, Pope Pius XII took occasion of the glorious Feast of our Savior's Resurrection to proclaim the official Christian attitude toward the "new destructive arms of unprecedented violence." His Holiness did not leave to conjecture what he meant by these new destructive arms. He mentioned "atomic, biological and chemical warfare," and called for their "proscription and banishment" by international agreement.

This is the core, but not the complete substance, of the Easter address which the Holy Father, "dressed all in white from his white zucchetto or skullcap to his long white evercoat, covering him almost to his toes" (*N. Y. Times*, April 19), delivered to the largest crowd to gather in St. Peter's Square since the end of World War I. Noticeable among the assembled throng was the large number of visitors and pilgrims from many parts of the world. Many languages were heard among this cosmopolitan throng in which the Italians were distinctly a minority. The people were thrilled to see the Holy Father in such comparatively good physical condition. No longer in evidence was the look of emaciation which was so noticeable during the months of the Pope's recent illness. As a further indication of his improved health, his voice sounded strong and sturdy as it carried well over the public address system.

There are three major points to the Holy Father's Easter Address, all of which revolve about the use of the new weapons of warfare devised by science. In the first place, the Pope called for proscription of such weapons by international agreement. What must be carefully noted on this point is that the Holy Father did not speak of an absolute, unconditional proscription. He distinctly mentions that the international agreement should be "always in subordination of the principle of legitimate self-defense." The Communist press generally chose to overlook this condition in deliberately misinterpreting the address as a corroboration of their own peace offensive, particularly as put forth in a speech of Palmiro Togliatti, leading Italian Communist, a week before Easter.

The Communists clamor for an unconditional proscription of atomic armament without, however, any effective international controls. They are adamant in refusing to agree to universal and periodic inspection by a duly authorized commission. Their real intent is, of course, very obvious to everyone.

The second major point made by the Holy Father is a plea to supplant "an exasperating and costly relationship of reciprocal terror" with "the Christian rule of universal charity." Pope Pius XII is certainly not a visionary. He knows that such an appeal will not of a sudden cause a change in the hearts of people and diplomats. But what he said is the truth, the only truth, the only sound solution to our deep-rooted problem of world peace. As the Chief Shepherd of all Christendom it is his duty to teach the world the truth, even when he knows it is loathe to listen. The truth must finally conquer if our civilization is to survive. It must begin to dawn on more and more people that only in the reign of charity is there any hope of peace.

In the third place, the Holy Father urges that "the wonderful discovery of the profound forces of matter (be converted) exclusively to purposes of peace." He sees in the discoveries which have given us such "destructive arms of unprecedented violence" the means of much good to man if this new knowledge is employed properly. The Holy Father sees the new discoveries as enabling the production of energy at a low cost, as alleviating the scarcity and correcting the unequal geographical distribution of wealth and work, and as offering new arms to medicine and agriculture.

In his Easter address the Holy Father has once more given the world the assurance of clear and positive direction. The secular press was more than usually attentive to his words, and commendation was general. The people of all nations and their leaders must begin to think according to the principles set forth by the Pope. Perhaps this is happening to greater extent than at any time since the sixteenth century. At any rate, our present Holy Father has succeeded at least in getting a hearing in most quarters, even in hostile Communist circles.

What Are Secular Institutes?

THE HOLINESS OF A LAYMAN like Señor Isidoro Zorzano (see the review of *God's Engineer*, p. 63 of this issue) is an invitation to the everyday man who feels the desire to find God in his daily work—his *opus Dei*. Holy Mother Church, ever solicitous of new means to bring Christ more vitally into the life of her members, has realized the value of secular institutes. On February 2, 1947, the present Holy Father issued his Apostolic Constitution *Provida Mater Ecclesia* in which secular institutes are given a definitive form and juridical status. He singled out these institutes as excellent means for "Christian renovation of families, professions and civil society." In the same month the secular institute, called *Opus Dei*, received the Papal Decree of Praise.

In his *motu proprio* of March 12, 1948, entitled *Primo feliciter*, His Holiness described secular institutes as being "in a state of perfection, based upon the counsels." He specifies that the members do not lead a common life externally regulated, but are bound to their institute by an oath of consecration, or by private or semi-public vows which oblige in conscience.

The *Opus Dei* received its final approbation on June 16, 1950, and thus became the first pontifically approved secular institute. Fr. William Porras, a director of *Opus Dei*, describes its general aim as "the sanctification of its members through the practice of the evangelical counsels and the observance of its constitution; the specific aim is to work so that intellectuals may accept and fulfill the precepts of Jesus Christ, and to spread and encourage the life of perfection in the world among persons of all social classes."

As Fr. Hartdgen points out in his article in *Religious Community Life of Men in the United States*, 1953, "Charity is the essential feature of the members of the *Opus Dei*, so that it may reach not only those who already love God but especially those who as yet do not even know Him." (page 52)

Fr. A. Gutierrez, C.M.F., explains in his thorough article in *De Institutis Saecularibus* that all secular institutes, by their constitutions, profess a complete and total state of evangelical perfection. There are three elements in this—consecration of life, a moral bond with God, and stability.

Members do not merely tend to ordinary holiness but to *complete evangelical sanctity*. They are really bound to God by vows which oblige

under grave sin and they bind themselves to perfect themselves in a most severe. In fact, according to an article of Fr. Creusen, S.J., in *Periodica* of 1948, the practice of the evangelical counsels can be and is demanded in certain secular institutes with greater rigor than in certain so-called "Societies of Common-Life."

In the strong yearning of today's masses for the grace of Christ, God has raised up secular institutes of men and women. Their members go unobtrusively into schools, offices and factories in the same dress as their fellow-workers. Their only distinction is their Christ-like charity which they radiate by their example of self-sacrifice. What a rich harvest of souls waits for these unsung heroes of God! How welcome they would be as parish helpers, as teachers for the underprivileged and delinquents! What Christ-like work they could do among the poor, the ignorant and "minority groups!"

In America, at present, we are fortunate in having houses of the *Opus Dei* in Chicago and Boston. The Schoenstatt Sisters of Mary of the Catholic Apostolate have a house in Madison, Wisconsin. This Institute has nearly 2,000 sisters throughout the world. Plans are now being made for the introduction into America of the Company of St. Paul, the Institute of Our Lady of Life and the Daughters of St. Catherine of Siena.

The Company of St. Paul aims to bring about more effective collaboration between laity and clergy in the apostolate. The Institute of Our Lady of Life has for its purpose "the formation of the contemplative life in the world." The Daughters of St. Catherine of Siena is an institute for single women and widows. A Teresian Institute founded by Dom Pedro Castroverde in Spain began as an academy for students at teachers' colleges. Today it functions as a source of Christ-like teachers. The "Missionaries of the Kingship of Christ" form an intellectual institute at the disposal of the Catholic University of Milan. Many of the Institute's members are professors on the faculty of the University.

As Fr. Hartdgen points out, "In the education of youth lies a most fertile field for secular institutes in the United States" (page 56). For those who are interested in knowing more about secular institutes, Fr. Joseph Haley, C.S.C., of Notre Dame University, South Bend, Indiana, conducts a clearing house of information and publishes a periodical bulletin.

BERNARD M. SCULLY, S.J.

A Pastoral on Mary's Year

(Concluded)

THE LAST TWO CHAPTERS of Archbishop Muench's Lenten Pastoral commemorating Year of Mary are concerned with our Catholic youth.

Following the lead of the Holy Father in his encyclical *Fulgens Corona*, the Archbishop sees in this jubilee year of our Heavenly Mother a propitious time for rededication to a more fervent life on the part of all, but particularly our youth. It is they who are the chief sufferers of the "illacious thinking" and the moral laxity of the times. In fact, "there seems to be a satanic conspiracy afoot to undermine the morals of youth." The alarm over the increase of crime among adolescents has, unfortunately, only too solid a basis in fact. Contributing heavily to the downfall of our young people is the "disastrously deficient" education in religious and moral matters affecting millions in our schools. Psychiatric treatment and psycho-analysis, proposed by our educationists in lieu of a religious and moral training, are and must be utterly inadequate.

Young people, even as their elders, must do more than pray to Mary. They must strive to imitate her ever more faithfully. "Nothing will be more pleasing and more dear to our most sweet Mother," says Pope Pius XII, "than if she see those, whom, under the cross of her Son, she adopted as children in His stead, portray in thought, word and deed the features and beauty of her own soul."

As far as we can discern, there is little or no evidence that this Year of Mary has stirred people to initiate a much-needed reform in morals. The emphasis has been solely, or almost so, on special prayers and devotions in honor of the Year of Mary. Not much is said and still less is done about a return to Christian modesty in attire and behavior, about more filial respect and obedience toward parents and authorities, about a curtailment of our pagan addiction to luxury, ease and pleasure, etc., in observance of Mary's Year. So much in our modern way of life clashes with the ideal presented to us in the person and life of Mary, the Mother of God, whom we are to honor in a most special way during this year which marks the centennial of the definition of her Immaculate Conception. Is not this Year of Mary a most appropriate time for us to bring our morals into greater conformity with the lofty sentiments we

profess when we address our Mother in prayer and song?

With a keen insight into the difficulties and weakness of our age, Archbishop Muench, in the concluding chapter of his Pastoral, stresses the major role of sacrifice in the dedication to God which is the essence of a priestly or religious vocation. He shows how complete was Mary's surrender to God. Those who are called to a higher life in religion or the holy priesthood must strive to imitate the Blessed Virgin in this regard. In view of the great need for more vocations on the one hand, and the spirit of our age which so militates against sacrifice on the other, it becomes ever more necessary to point out the need and the significance, as well as the beauty and the joy, of a life wholly dedicated to God.

Having urged his people to more intense devotion to Mary, Archbishop Muench has appended to his Pastoral some of the favorite prayers to our Blessed Mother, as well as a list of her feasts. Published in pamphlet form, the Pastoral is followed by three pages of questions to stimulate and guide discussion and group study. In this document we have an admirable sequel to *Fulgens Corona*, with the spirit and teachings of the Holy Father's remarkable encyclical applied to our country and its problems with deftness and precision.

N. C. C. M. Convention

THE THIRTY-FOURTH annual meeting of the National Council of Catholic Men was held in Washington, D.C., April 24 and 25. It was not a convention in the full sense and representation of affiliated societies was therefore restricted. Essentially a business meeting, it was attended by approximately 130 delegates.

Nevertheless, the N.C.C.M. took the occasion of this meeting to pass five resolutions on questions of the day. Statements were issued on these subjects: Recognition of Red China, Population Problems, Retaliation Against Communist Aggression, Religion in Education, and Freedom and 1) Licensing of Motion Pictures and 2) Academic Truth. We hope to return to some or all of these resolutions in future issues of *SJR* for study and comment.

Among the newly elected officers is Mr. Albert J. Sattler of New York, President of the Catholic Central Verein of America, who was chosen for the presidency of the N.C.C.M.

SOCIAL REVIEW

Racial School Bill

WITH THE DECISION of the U. S. Supreme Court on the issue of school segregation in the offing, the State Senate of Mississippi moved to "equalize" schools for Negroes and Whites. The plan has an obvious motive, viz., to uphold segregation by making school facilities equal.

The equalization program was enacted last year. The bill to finance the program is currently under discussion in the two Houses of the State Legislature. A compromise plan calls for the expenditure of fifty million dollars, thirty-four million of which is to be spent in the first year on the equalization of teachers' salaries.

The 1950 census showed there were 986,494 Negroes in Mississippi and 1,180,318 Whites.

British-Chinese Trade

DESPITE THE FACT that the Allied embargo on strategic goods forced British business to default on 60 per cent of the contracts made with Communist China in Peiping almost a year ago, British business men were in Berlin the latter part of April signing new trade agreements with the Chinese Communists. Among the group in Berlin for the trade talks were representatives of some of Britain's largest manufacturers. The negotiations resulted immediately in the signing of contracts which call for the exchange of five and a half million dollars worth of goods between the two countries.

Although the question of more trade between the Free Nations and the Communist world is not the primary subject of the Geneva Conference now in session, it is, nevertheless, a major consideration in all the talks, and has very much to do with the stand taken by the parties to the Conference on all subjects under discussion. British traders held faint hope that the Geneva Conference would lead to an easing of the embargo on goods to China. It is understood that the Western Powers are using the embargo as a means to win concessions from the Communists in the great diplomatic struggle now in progress.

At the negotiations in Berlin, the dealings were conducted by the China National Import and Export Corporation, which has an office in the Soviet sector of the former German capital. The British say that some staff members of this corporation are old Shanghai merchants accustomed to dealing with Westerners.

Conversion Opposed in Israel

THE GOVERNMENT of Israel reportedly has set up an office to coordinate and assist unofficial movements directed against conversions of Jews to Christianity. According to the newspaper *Jerusalem Post*, it has also been proposed to grant to this "interministerial" office the sum of 100,000 Israeli pounds (about \$180,000) "for the fight against the activities of (Christian) missions" in Israel.

Plans for the establishment of the office first became known in connection with legislative proposals by a parliamentary commission named to study the work of Christian missions. In March this commission unanimously adopted a report containing the following proposals:

1. A law forbidding the enticement of people to change their religion for material gains;
2. Prosecution of parents who send their children to mission schools, on the ground that such parents violate the compulsory education law;
3. Schools operated by missions shall not be officially recognized, and
4. Those who wish to change their religion shall be obliged to publish their intention in the press.

Catholic circles in Israel are greatly disturbed over these proposals which, if enacted, would make the apostolic labor of Christians in Israel extremely difficult.

Twelfth Centenary of St. Boniface

CARDINAL FRINGS of Cologne, Germany, Cardinal Wendel of Munich and a number of bishops from Denmark, Holland, Belgium, and France have accepted invitations to come to England this June to join the entire English hierarchy in the celebrations of the 12th centenary of St. Boniface, the Apostle of Germany.

St. Boniface was an English monk. He was born in Devon, and it is in Devon's chief city, Plymouth, that the celebrations are being held. The chief event will be Pontifical High Mass and a historical pageant in the city's football stadium.

In September, Britain's Cardinal Griffin will lead a British pilgrimage to Fulda where St. Boniface's relics are preserved. A St. Boniface centenary congress will be held in that city, which is Germany's ecclesiastical capital.

More Self-Rule for Gold Coast

THE GOLD COAST is to take another big step toward self-rule. The British Government has accepted proposals from prime Minister Kwame Nkrumah and his Government under which the three British Cabinet Ministers will be replaced by natives. This announcement was made in Parliament by Henry L. Hopkinson, Minister of State for Colonial Affairs. The developments were outlined in an exchange of letters between Colonial Secretary Oliver Lyttelton and the Gold Coast's Governor, Sir Charles Arden-Clarke, that was published as a White Paper on April 28.

The new constitutional proposals for the former colony in West Africa will be laid before Britain's Privy Council shortly. They include extension of the direct ballot to areas that now vote by tribal groups and a definite reduction in the initiative the Governor normally will exercise. Like the British sovereign, he will carry out his day-to-day prerogatives with the advice of a group of ministers, but he will retain emergency powers, including certain direct controls over the police and military service, in case of need.

These provisions reflect concern that has been increasingly felt by the Nkrumah Government at losing the services of the trained Europeans who have run the colony for so many years. Only by keeping the public service in British hands for the time being would it be possible to recruit Europeans or hold those who are here. Eventually the judiciary and the civil service will be supervised by commission to be specially set up. (See *S.J.R.*, Vol. XLV, pp. 5-7, 33-36)

Russia and the UN Genocide Pact

ON MAY 3, the Soviet Union accepted terms of a United Nations pact outlawing genocide as an international crime. The genocide convention bans the destruction of religious, racial, ethnic or national groups.

The Russians attached one major reservation to their acceptance. This in effect would prevent the Soviet Union from unwillingly being called as an accused party before the International Court of Justice. However, another key provision in the four-year-old pact stipulates that the United Nations may be called on to take appropriate action for the "prevention and suppression" of genocide.

Andrei Y. Vishinsky, chief Soviet diplomat, signed ratification documents at a ceremony witnessed only by Secretary General Dag Hammarskjöld, a handful of his officials and a few

guests. Ceremonies of this nature customarily are open to the press, but in this instance Mr. Hammarskjöld decided that reporters should be excluded.

The Soviet delegate deposited other documents making his Government a party to a newer convention upholding political equality for women. He attached a similar reservation that the Soviet Union would not accept automatically the jurisdiction of the World Court.

It was felt that the Russian move might be an embarrassing arguing point in future debates for the United States, which has not ratified either pact and apparently does not intend to do so.

A few hours after the ratification ceremony, exiled representatives of seven countries now under Soviet domination circulated a memorandum accusing the Soviet Union of having committed genocide by the "systematic deportation of hundreds of thousands of persons from the Baltic states, Czechoslovakia, Rumania and Hungary.

Red China's Narcotics Trade

THE UNITED STATES has charged Red China's Foreign Office with pushing narcotics addiction among the world's free peoples to obtain money for Communist political purposes.

United States Commissioner Harry J. Anslinger told the United Nations Commission on Narcotic Drugs on May 4 that Communist China last year exported \$60,000,000 worth of opium, morphine and heroin. He described the traffic as a formidable and far-reaching plot to gain foreign exchange and at the same time to demoralize the people of the free world.

"Spreading narcotic addiction and obtaining funds for political purposes through the sale of heroin and opium is not just the policy of one man in the Communist regime. It is the policy of the entire Communist regime in mainland China. . . .

"The (Red Chinese) Foreign Ministry has overall control over the entire program and directs the export of further distribution of the heroin and opium throughout the National Trading Co. which maintains headquarters in Peiping."

The Commissioner said the arrest of eight prominent Chinese and the indictment of Judah Isaac Ezra of Hong Kong in San Francisco last month exposed the narcotics operations there. He said an organization known as the Aaron Trading Co., operated by two Chinese, sought to establish connections "directly into New York City."

Short Life Span of Navajo Indians

THE SAD FLIGHT of the American Indian was again brought into focus in testimony given at recent hearings before a House Appropriations subcommittee, as the Bureau of Indian Affairs presented its budget for the fiscal year starting July 1. A review of the testimony shows that it emphasized particularly the conditions on the Navajo Reservation, about nine miles from Gallup, N. M.

It was stated for the record that the average life span of the Navajo Indians was "less than twenty years." This figure, given to Congress by Dr. James R. Shaw of the Bureau of Indian Affairs, compares with statistics from the United States Public Health Service showing that the life span among the white population of the country now averages 68.4 years. Deaths from tuberculosis among Navajos in 1952, according to Dr. Shaw, ran to 9.3 times the rate for whites; those from dysentery, 13 times; from measles, 29.5 times, and from gastroenteritis, 25 times.

While a good part of the blame for the heavy death rates was put upon the Navajos themselves, a lot of the responsibility was also laid to the Government policy of apparently concentrating more on hospitalization than upon prevention of disease, especially tuberculosis.

Asked whether progress had been made in improving the lot of the Navajos, Dr. Shaw indicated that some might have been made through sanitation instruction to families in the light of the fact that the population was growing at a rate of 2 per cent per year. He declared that on the Navajo Reservation, particularly, "there is need for the construction of safe water tanks from which they can draw uncontaminated water rather than dipping it out of the horse troughs and the like."

Devaluating the Peso

THE INTERNATIONAL Monetary Fund has announced that it concurred in the substantial devaluation of the Mexican peso in April. The rate has been altered from 8.65 to 12.5 to the dollar. The action taken was generally unexpected, for Mexico's exchange reserves, together with the stabilization fund created with the United States Treasury last year, were considered sufficient monetary support. The value of Mexican exports of metals and cotton fell sharply last year, however. It is expected that the devaluation will stimulate exports and increase tourist receipts. On the other hand, the new rate means more costly im-

ports from the United States in terms of pesos unless countervailing changes in prices occur.

Mexico's public is increasingly feeling the impact of devaluation of the peso. The first loud demands for wages increases to meet the mounting cost of living are being heard. Though the Government is trying hard to hold the price line on essential foodstuffs—some of which are subject to official controls—price increases on imported goods and uncontrolled domestic products are hitting salary and wage earners hard.

The surprise action of April 17, slashing the exchange value of the peso about 30 per cent, precipitated a painful readjustment throughout the Mexican economy which is still going on. The latest manifestation was an acute scarcity of meat attributable apparently to the reluctance of producers to sell at the low official prices. Labor unions are beginning to grumble over the present situation, and the consensus is that labor trouble will be difficult to avoid.

The majority of American business men in Mexico are unhappy over the devaluation. Some of them took substantial losses as a result of the action. There is considerable uncertainty about future government policy, particularly with reference to import controls.

About eighty-five per cent of Mexico's foreign trade is with the United States. Normally, Mexico buys more from its northern neighbor than it sells. Much of the difference is made up by American tourist spending (about \$300,000,000 annually) and some of it by earnings of Mexican workers in the United States. Travel agencies expect an increased flow of tourists into Mexico this year.

Private Colleges Face Financial Crisis

DELEGATES TO THE fifty-first annual convention of the National Catholic Educational Association heard Brother Augustine Philip, president of Manhattan College in New York, warn that American colleges and universities face a financial crisis. He estimated that fifty per cent of the independent educational institutions are operating on a deficit. This is the lot of all non-tax-supported institutions of learning, not only of Catholic schools. Tuition rates, we are assured, cannot be increased without pricing many good students out of the colleges.

It was generally agreed that financial help must come from private sources, either from industry or individuals and not from the Federal Government.

U. S. Grants to Israel

ACCORDING TO A recent news release the Foreign Operations Administration has authorized \$1,125,000 more in economic aid for Israel, bringing that country's allocation for this fiscal year to \$52,500,000.

The new allotment represents United States aid for the fourth quarter of the year, ending June 30. It will permit continuation of a program including providing essential supplies and stimulating production. An additional \$1,487,000 for technical assistance projects has also been authorized.

United States aid to Israel began in 1951 as a means of alleviating conditions incident to the establishment of a new country, and to the resettlement of large numbers of immigrants. In the three years since, economic aid has shifted in the main, to one of providing funds for economic development, the building of new industry, and the advancement of large-scale irrigation and reclamation projects.

Seminary Libraries Looted

SEVERAL THOUSAND rare theological textbooks, valued at more than \$100,000, have been looted from Catholic seminary libraries in Hungary and presented as a "gift" to the Lenin Central Library in Moscow, according to reports received from Graz, Austria.

The idea for the "gift" reportedly stems back to the visit in Hungary last February of Metropolitan Nikolai of Krutitsky, a high Russian Orthodox dignitary frequently referred to as the "Red Rasputin." The Orthodox metropolitan indicted Catholic seminaries in Hungary and showed greatest interest in some 17th- and 18th-century volumes in the libraries.

After the metropolitan's visit a group of political officials, accompanied by officials of the Hungarian Ministry of Education, raided the seminary libraries and removed the volumes, the reports state. They were then taken to the Moscow library.

Surplus Foods Disposal

THERE HAS BEEN a "growing sentiment" among Government officials in Washington that some "bold" step must soon be taken to dispose of Government-held stocks of surplus food and fiber. The contemplated step seems to be the establishment of machinery within the Department of Agriculture to dispose of the billions of dollars worth of surplus commodities. The new setup, operating directly under Secretary Ezra T. Benson, will include experts in the merchandising of various products. Emphasis will be put on foreign trade.

The day after this plan was announced, word was received that negotiations are under way for several big scales of surplus commodities abroad, including forty million pounds of butter to Great Britain at the world price, now about forty-seven cents a pound. The domestic price has been sixty-three to sixty-nine cents a pound for top grade butter since the Federal price support on dairy products was cut on April 1.

Prior to the negotiations with Britain, the Department of Agriculture spoke of selling surplus butter to Russia and other Communist dominated nations. Opposition from many quarters was voiced against this proposal and the Department presumably has dropped it.

Automatization of Industry

THE EVER INCREASING use of automatic machinery in industry was the subject of a recent address by Dr. Gerald Wendt, a scientist and science authority, in Omaha.

According to Dr. Wendt's statement as printed in the *Omaha Evening World Herald*, a Detroit auto plant used to employ 162 men on 162 machines to turn out 108 cylinder heads an hour. By 1946, six machines were making the same number. In 1953, one machine and one operator controlled all the other machines to make the same number of heads.

Four men employed by a record company are now making phonograph records that used to be made by 250 men. They are making better records 30 per cent faster.

A nylon plant in the South is so large it employs five hundred janitors to clean up. But automatic machinery does so much of the work that there are only three hundred workmen in the plant.

The result of automatic machinery has been more and more production and wealth with less and less labor, Dr. Wendt said. A bill has been introduced in Congress to shorten working hours to 35 a week. Some labor leaders have mentioned even lower figures—30 or even 25 hours a week. People with more time and more money to spend have touched off a huge boom in the recreation industries, said Dr. Wendt.

The newly-acquired leisure time, Dr. Wendt believes, will beget a cultural renaissance. To justify this contention he pointed out that there are twice as many symphony orchestras and five times as many opera companies in our country as there were a few years ago. Twice as much is spent for books, and there is five times as much overseas travel.

HISTORICAL STUDIES AND NOTES

HISTORY OF ST. WENDELIN'S CHURCH AT CARBON CENTRE, PA., 1845-1953

I.

THE FIRST SETTLERS of the section comprising the present parish of St. Wendelin's at Carbon Centre, Butler County, Pennsylvania, were immigrants from the District of St. Wendel, near Saarbruecken in the diocese of Trier or Treves, in Rhenish Prussia. That German district was thoroughly Catholic, comprising the city of St. Wendel and ninety-four villages. The Catholic Church of St. Wendel treasures the relics of St. Wendelin, the patron of the city.

The first immigrants from the country of St. Wendelinus arrived in Butler County in 1833 in that wave of German Catholic immigrants which was to build up the Church in Pennsylvania, Ohio, and the West.

When the first German settlers came to Butler County, they found there settlements of Irish Catholics of the famous Donegal colony, with an Irish priest residing at Freeport, Armstrong County, ministering to the scattered Catholics of Armstrong and Butler Counties within a radius of thirty square miles, and serving the two churches at Freeport and Sugar Creek, both located in Armstrong County. Mass was said once a month at Sugar Creek, about twenty miles distant from their new settlement, and on other Sundays in Freeport, which was still farther away, or in private homes in other localities.

The German immigrants of Butler County, like the Irish settlers, were placed under the jurisdiction of the pastors of Sugar Creek, first under Father Patrick O'Neil who resided at Freeport from 1826 to 1834, then under Father Patrick Rafferty who resided at Freeport from 1834 till 1836. Thereafter the Catholics of Armstrong and Butler county were left without the ministration of a resident priest for a whole year, but were visited at rare intervals by a priest from Pittsburgh, Pa., which was about forty miles distant.

In August of 1837, Father Joseph Cody was appointed pastor of the district and took up his residence in Sugar Creek. He celebrated Mass on two Sundays of the month at Sugar Creek, on a third Sunday at Freeport and on a fourth Sunday at Butler.

A small church was built in Butler in 1834 and was dedicated on May 25 of the same year. Father

Rafferty, the pastor of Freeport and Sugar Creek, said Mass in that church once a month, till he died in the summer of 1836. Yet the Catholic settlers of Butler had the ministration of a priest from Pittsburgh once a month. The German settlers of Carbon Centre or of St. Wendelin's, as they called their place, could hear Mass in Butler every Sunday, even receive there the ministration of a German speaking priest.

Towards the end of 1833 Bishop Kenrick pointed Father Francis Masquelet pastor of the German Catholics of Western Pennsylvania with residence at the Pittsburgh St. Paul's Church. Father Masquelet was an Alsatian who spoke both German and French. He frenchified his original German family name. In May, 1834, Father Masquelet accompanied the Bishop to Butler. He was present at the dedication of the church there on May 25, 1834. Father Masquelet visited Butler once a month after the dedication till he left Pittsburgh in the fall of the same year. In 1834 on account of troubles in the German congregation in Pittsburgh. He first went to Cincinnati and in 1845 to Louisiana, where he labored till his return to France in 1851.

The successors of Father Masquelet at the German Church in Pittsburgh were Rev. Benedict Bayer (1834-1838), Nicholas Balleis, O.S.A. (1838-1839) and Henry Herzog (1838-1840). These priests regularly visited Butler once a month, so that the Irish had the ministration, once a month, of the pastor of Sugar Creek, and the Germans the ministration of the German pastor of Pittsburgh, also once a month.

On April 8, 1839, the Redemptorists arrived in Pittsburgh to take charge of the German Catholics in Pittsburgh and Western Pennsylvania. However, in March, 1840, the Rev. Father Ferdinand Kuehr arrived in Butler to take care of St. Peter's Church. Father Kuehr was to be the *first resident* priest in Butler County. With this change, the jurisdiction of the Redemptorists of Pittsburgh and the jurisdiction of Father Cody in Sugar Creek came to an end, Father Kuehr having charge of both Irish and Germans. Thus did the German settlers of Carbon Centre receive the ministration of a German priest in Butler every Sunday.

father Ferdinand Kuehr labored in Butler from 1840, till autumn, 1841, when he went to Lexington, Ky., where he established the Church of the Mother of God, of which he was in charge until 1871, when he left for other parts. This first resident priest of Butler County was born in Germany, at Rode in Hannover; he studied in Rome where he was ordained in 1830. Bishop John England engaged him in 1834 for his diocese of Charleston, S. C. Here he remained only three years. In 1837 he was stationed in Canton, Ohio, from where he came to Butler, Pa.

After the departure of Father Kuehr, Father Hugh P. Gallagher succeeded him as pastor of the Butler congregation. He laid the cornerstone of Mary's Church at Herman, Pa., on June 22, 1842; but the building was finished and blessed only on July 6, 1845. This church had the distinction of being established by the Bishop of Philadelphia and the civil law of Pennsylvania as a purely national church for the *exclusive* use of the Germans of the district.

Simultaneously with the erection of this German church, the foundations were laid for a church for the exclusive use of the Irish at Murrinsville, in the extreme northern part of Butler County. This church was finished and dedicated two or three years later. This congregation constituted the northernmost extension of the Donegal colony of Sugar Creek. In June, 1846, Bishop O'Connor wrote a report that the church had been built entirely at the expense of Mr. Murrin, but the title was not yet given to him by Mr. Murrin, although the church was then in use. Thus in 1845 there were three churches in Butler County: St. Peter's, Butler, a mixed congregation of preponderantly Germans and a minority of Irish; St. Mary's at Herman and the church at Murrinsville, both national, the latter even a tribal church.

When Father Kuehr had left Butler, the Redemptorists of St. Philomena in Pittsburgh were urged by the bishop to visit the German Catholics of Butler County occasionally. After the German church at Herman had been blessed, the Redemptorist Father Joseph Mueller had services there once a month till June 5, 1846, all the while residing at St. Philomena's in Pittsburgh.

Father Joseph Mueller was born in Dinkelsbuehl in Bavaria on November 21, 1809, ordained July 1835, made his profession in the Redemptorist congregation on August 1, 1843, and died in Baltimore on February 24, 1876.

In the fall of 1845, the Irish began to erect

a church about eight miles north-east of Butler near the center of the original Donegal colony. The place was known for over forty years as St. Joseph's, Donegal. Although originally and preponderantly an Irish settlement, a large proportion of German settlers joined the Irish in erecting the church. The church had been under construction for a long time; it was finished and blessed in the summer of 1846. From the beginning, Mass was celebrated twice a month, once by the priest of St. Peter's, Butler, for the Germans, and once by the priest of Sugar Creek for the Irish.

On August 24, 1846, Bishop O'Connor of Pittsburgh stated that the congregation of Butler numbered 800 Germans and 400 Irish; St. Mary's at Herman 250 souls; Murrinsville 500 souls, and St. Joseph's, Donegal, over 100 souls, a total of over 2,000 souls in the four parishes of Butler County. There were only two resident priests located in the county, both stationed in Butler: Father Michael Joseph Mitchell and Father Robert Kleineidam. The latter had charge of the Germans in Butler County and those at Brady's Bend in Armstrong County.

At St. Peter's in Butler, Father Hugh P. Gallagher labored from 1841 till 1844 and was succeeded by Father Michael Joseph Mitchell from 1844 till 1847. Father Robert Kleineidam was stationed in Butler in 1846 and 1847, then joined the Redemptorists and died in Baltimore in 1883.

Beginning of St. Wendelin's Congregation at Carbon Centre 1845-1863

The remote preparation of St. Wendelin's Parish goes back to the year 1845, when the settlers hired a teacher for their children. This teacher, called George Mueller, filled his position admirably by way of a beginning. He did more than just teach the children; he urged the settlers to set aside some land for church purposes and to erect thereon a small chapel as a start. Such chapels were to be seen in his homeland at many places, and the remembrance of these devotional sanctuaries in Germany prompted him to urge a similar oratory to be erected on a hill of Western Pennsylvania. He did not plead his pious cause in vain.

In 1849 six acres were set aside for the purpose; four of these acres were donated by Peter Leinenbach, one of the oldest settlers. Eventually a chapel was built, together with a house for the teacher and a room for a school. On Sundays during the year and on weekdays during Lent the teacher would lead in the prayers and singing of

the congregation; he would read the Gospel and Epistle of the Sunday with explanations from the Goffine, and might also give an informal talk. The same was done by other German teachers on missions where there was a church or chapel but no Sunday Mass. Thus the teacher at Carbon Centre prepared the way for the coming of the priests. This was also the development of many German pioneer parishes: the school developed into the church.

Yet Mr. Mueller, the teacher, did not think of laying the foundations of a parish church; he was thinking of erecting a shrine in honor of St. Wendelin, which would eventually come to be a place of pilgrimage such as are found in Germany. Mr. Mueller was a religious eccentric; he was convinced in his mind that his vision was to be realized. It is probable that the St. Wendelin Pilgrimage would have developed at Carbon Centre if priests would have been available to serve the pilgrims flocking there. As it was, there were no priests to be had to minister to the spiritual needs of the people at the place, and consequently no priest to promote extraordinary devotions in honor of St. Wendelin. This chapel was located about ten miles northeast of Butler, and even after it was enlarged to a regular church, it was still called *The Chapel*, being often thus referred to even in recent years.

When Father Kleineidam left in April, 1847, to join the Redemptorists, Bishop O'Connor transferred Father Mitchell to Freeport and appointed Father Michael Creedon as his successor at St. Peter's, Butler, and Father Erminus Schmalzbauer as *first* resident pastor of St. Mary's at Herman, Pa. Thus there were again appointed two resident pastors for the four churches in Butler County. Under the date of January 10, 1848, Bishop O'Connor wrote to the Archbishop of Vienna as follows:

"I have promised Your Grace in one of my former letters that I would send you a detailed report about conditions of my diocese, especially about the German missions. I shall now fulfill my promise In Butler County live about 2000 Catholics, half of them Germans. The church in Clearfield Township (now Herman, Pa.) was erected for the *exclusive* use of the Germans. Father Erminus Schmalzbauer of the diocese of Gorizia, Austria, is stationed there. In the city of Butler Father Creedon is active as pastor. Although he is an Irishman, he masters fully the German language. The congregation is

partly German, partly English. The small church which they use is near collapse. Father Mitchell (former pastor of Butler) is pastor of Freeport and Great Western, where are settled more or less Germans; the Father speaks German well. Father Hugh Gallagher (another former pastor of Butler) is at present pastor of Loretto; he is an Irishman but speaks German."

Father Schmalzbauer remained in Herman for two years (1847-1849). He ministered to the Germans of Herman, Butler and other places, including the settlers at Carbon Centre. Apparently he returned to his diocese in Austria, since his name is not mentioned any more in the Catholic Directory. After the departure of Father Schmalzbauer, the Redemptorist Father John Baptist Hespelein visited the German settlements at Herman, Butler and Donegal, coming once a month from Pittsburgh (July, 1849-July, 1850). During that year Father Creedon was the only priest residing in Butler County.

Father John Baptist Hespelein was born at Bergreinfeld in Bavaria on June 21, 1821, ordained September 10, 1844, arrived in America in January, 1845, as novice of the Redemptorists, made profession on September 8, 1845, and died in 1899.

In July, 1850, Father Joseph Neuber was installed as pastor of St. Mary's, Herman, Pa., with charge of the Germans at Herman, Donegal and Brady's Bend. He remained there from July 7, 1850, to March, 1851. At that time there were three priests residing in Butler County: Creedon in Butler, Neuber in Herman and Mitchell in Murrinsville.

In June, 1851, Father Creedon left Butler for Rochester, N. Y., and was succeeded by the Austrian Capuchin John Nepomucene Tamchina who remained there till September 15, 1852. He made a pastoral visit to St. Wendelin's Chapel, and his name appears first on the church books of that chapel. When Father Neuber left St. Mary's, Herman, he was followed by Father George Gostencnik who remained till June, 1853. In the fall of 1851 or 1852, this pastor of St. Mary's organized a pilgrimage of his parishioners to visit St. Wendelin's Chapel, evidently on the inspiration of teacher Mueller. It was a wet day, when the parishioners of St. Mary's set out on their five-mile pilgrimage to St. Wendelin's Chapel. Nothing daunted, the pastor in cassock and surplice tramped with his flock through deep mud, praying and singing sacred hymns on the long way. They

looked a sorry band of pilgrims on their return home in the evening; everybody was drenched and dirty. Their first official pilgrimage to St. Wendelin's Chapel was never repeated.

Father George Gostencnik was born in Siola, diocese of Lavant in Australia, in 1819, and was ordained in 1840. In 1850 the Rev. Father John Evangelist Mosetizh, first professor of theology in the diocesan seminary of Pittsburgh and Vicar General, engaged him while on his visit to Austria, for the diocese of Pittsburgh. Father Gostencnik's

first charge in America was the pastorate of St. Mary's at Herman. On account of sickness or from other reasons, he was absent for a long time. And so we find on the church records of St. Mary's, Herman, that Father Tamchina, the pastor of St. Peter's Butler, entered into the records of St. Mary's from November, 1851, to April, 1852, no less than twelve baptisms, three marriages and one burial.

(To be continued)

REV. JOHN LENHART, O.F.M., CAP.

Book Reviews

Received for Review

Die Tragoedie Schlesiens 1954/46. Compiled by Dr. Johannes Kaps. Verlag "Christ Unterwegs" Muenchen 1952/53. (Price not listed)

Huie, William Bradford: *The Execution of Private Slovik.* New American Library, New York. 25 cents.

Tomlinson, William West: *There Is No End.* Dorrance & Co., Philadelphia. \$2.00.

Reviews

Sargent, Daniel: *God's Engineer.* Scepter Press, Chicago, 1954. Pp. 191. \$2.50.

THIS BOOK BY THE well-known author presents the story of a modern Spanish layman who died in 1943 at the age of 40 and whose process of beatification was begun in 1948, only five years after his death.

Isidoro Zorzano was "God's Engineer," because he lived an "ordinary" life inspired by extraordinary charity and devotion. During all his years and all his work as a railroad construction engineer he found sanctity through the consecration of his labors within the *Opus Dei*, one of the secular institutes whose members are bound by semi-public vows to a canonically private state of perfection.

What was so extraordinary about the life of this man that the process of his beatification should start within a few years of his untimely death? Daniel Sargent's book shows the grace of God working by means of the spirit and rules of the *Opus Dei*. It is fascinating to follow the spiritual growth of a soul under the conditions of a new and modern "way" of perfection in the Church, but animated by the never-changing basic laws of spirituality: Love of God and man; liturgical, sacramental sanctification; practice of prayer and virtue; unselfish service and sacrifice. This Spanish middle-class layman never preached in public, never performed miracles, never attracted attention by extraordinary feats of organized apostolic works. His sanctity was in the hidden imitation of Christ the Worker.

A Spanish priest, Monsignor Escrivá, who founded the *Opus Dei* in 1928, offered Isidoro the practical source and outlet of the sanctity he sought in a vague but powerful desire. The young man was respected by all his fellow-engineers as a faithful, intelligent and efficient companion; but he felt within himself a growing urge to do greater things for God. As a private citizen and an ordinary layman he felt somewhat frustrated and lost. "Where can I find a better opportunity to serve God more? Does the Lord want me to be a priest, after all these years of technical studies and engineering?" These questions haunted his mind as he saw the need for Christian influence and example among his bewildered country-men in the fateful years before the Civil War. Providentially, Msgr. Escrivá learned of his hunger for higher things, and at a meeting in 1930 told him of the work of his select group in Madrid. The new members were thoroughly schooled in the counsels of perfection at the headquarters of the *Opus Dei*. After they had made private vows of poverty, chastity and obedience, they went out into their ordinary lives and occupations with no exterior habit to distinguish them from other lay people. The grace in their hearts, however, made them God's instruments in the penetration of places and groups where the religious garb would not have been welcome or possible.

Isidoro joined this institute with ready alacrity and found inspiring fellowship with other souls yearning to bring Christ to the working class. Later he became an instructor of candidates in the *Opus Dei*. His fellow engineers noted a new happiness in him, even an improvement in his already efficient work of engineering. He became more alert, more competent; more of his soul seemed to radiate even into his technical occupations. He was soon appointed teacher of night courses in a technical school and attracted the students by his knowledge as well as by his personal interest and help in their studies and difficulties.

It was not easy to remain a good Catholic when the Revolution broke out in 1936. Thousands of priests, nuns and Catholic lay people were massacred. The remaining priests had to go into hiding; so did Monsignor

Escrivá. But Señor Isidoro Zorzano, in the dress of an everyday citizen, could move around, although in constant danger of detection and martyrdom. Behind his cheerful, casual and unobtrusive "sauntering" through the hell of Madrid in those days, shines a heroism which could only be inspired and preserved by unusual graces of God. He directed the Institute in the absence of Msgr. Escrivá, took care of all its members, visited those in prison, telephoned daily meditations to some who had to hide, and brought the Blessed Sacrament to the sick and dying. His cool efficiency—actually a daring inspired by his love and prayer—saved many from despair or defection.

After the Civil War ended, he went quietly and simply back to the routine work of engineering. But soon he fell ill of Hodgkin's disease; and as the sickness progressed, he suffered heroically. His cheerfulness and manly patience in the tortures of pain inspired all who visited him. And many came to see him, for the word of his holy suffering had spread into the whole city.

However, when he died, nobody was present. The nurse who was to be with him, was delayed. Unattended and unseen he spent his last hour on earth. When the nurse finally arrived, he was dead. His death occurred on July 15, 1943.

As the *Engineer*, a British technical magazine, points out, "If Isidoro Zorzano comes to be canonized by the Church, it will resolve definitely, with a concrete example, that conflict between technical progress and Christianity." Even more important, however, will be the example of this engineer for the individual lay people of our time: An invitation to strive for true sanctity within the framework and conditions of modern "jobs" and occupations.

The book is well written, as may be expected from the pen of Daniel Sargent. In gathering the material, the author made two trips to Spain. He visited the places where Isidoro lived and worked. His description of Spanish towns, railroads, mountains and countrysides are delightfully vivid and satisfying. Bishop O'Connor of Madison, Wisconsin, wrote an inspiring introduction which stresses the influence of laymen like Isidoro, and of secular institutes like the *Opus Dei*, in bringing the modern world back to Christ.

REV. FRANCIS X. WEISER, S.J.
Weston College

Schauinger, J. Herman: *Cathedrals in the Wilderness*. Bruce Publishing Co., Milwaukee, 1952. Pp. xiii, 334. \$4.25.

In 1942 Dr. Bernard Mayo, the biographer of Henry Clay, called attention to the need for a life of a warm friend of his own subject. An interesting response to that plea has been provided by the professor of history at the College of St. Thomas, J. Herman Schauinger. From the pages of *Cathedrals in the Wilderness*, now in its second printing, arises a kindly, efficient Bishop of the West, Benedict Joseph Flaget.

Born in the year that his native France renounced her claims to an American empire, Flaget had been ordained as a Sulpician priest before the revolution there

began to assume the tenor of a renunciation of God. In him, as in so many of the priestly émigrés, God drew forth good from evil. Soon after his arrival at Baltimore in 1792, Flaget took the new country as his own. As Daniel Boone through the forest trail and Clay through the halls of Congress brought glory to Kentucky, so did this pioneer among all American bishops west of the Alleghenies. Like most hyphenated Americans, his love for his native land was not thereby extinguished. That affection may be found in the mistaken enthusiasm of Flaget and his companion on the voyage to America, John Baptist Mary David, for Félicité Robert de Lamennais. Continued interest in the welfare of France did not lessen Flaget's American patriotism, nor did others think it did. Marked proof of Clay's friendship is found in the attendance of the then Secretary of State at the public examination in the convent at Nazareth, Kentucky, in 1825.

From his consecration by Archbishop John Carroll in 1810 almost every important act of Bishop Flaget became a first, for he was truly the episcopal pioneer in the West. The title of this book is taken from the Cathedral of Bardstown as the mother of the see churches in the broad territory over which she once presided. Incidentally, one of the children which, like the parent, is still in use as a church is the "Old Cathedral" of St. Louis. The two show their relationship in the striking resemblance between them. While the church on the Mississippi River has been altered interiorally, an 1837 sketch in the Stratford Lee Morton collection reveals the inner as well as the outer similarity at that time.

Since the author stated that it was his intention to relate the story of Flaget in the Old West, he may not be legitimately criticized because in neither research nor writing is there more than the barest reference to the Frenchman's life prior to his nomination for the episcopacy. But throughout the book the documentation is very sketchy. A reference to a single letter covers page after page, with no mention of the secondary sources which furnished the bulk of the material. One of many instances is the tale of the difference between Fathers Guy I. Chabrat and Charles Nerinckx about the rule of the Sisters of Loretto, together with the latter priest's subsequent retirement to Missouri and his death at St. Genevieve. Several secondary works which are listed in the bibliography probably were the sources of the accurate account, but no one of them is credited in the citations in the back of *Cathedrals in the Wilderness*.

Nerinckx and Stephen Theodore Badin, the first priest ordained in the United States, must have been men of profound spirituality. Because of them American Catholics may recall the year 1812 for something more than the declaration of war with Great Britain. In the summer of that year these priests individually organized two native American sisterhoods, the Sisters of Loretto and the Sisters of Charity of Nazareth. Only strong inspiration from these founders could have attracted women to a life which was totally devoid of temporal comforts and advantages. Yet three years afterward Flaget, in his first report to the Holy See, counted as many or

more members in each of these congregations in Kentucky as the total of all the priests in his diocese of three states and three territories.

It is in contrast and not identity that the twelfth chapter of the Third Book of Kings is here recalled. Roboam warned the Israelites that the whips of his father Solomon were to be replaced with scorpions during his own reign. If the pioneer Church in the West had been ruled with whips in the austere rigorism of Father Badin, the change under Bishop Flaget was to its liking and for its growth. In bringing to life the kindly, gentle decisiveness of the bishop lay the supreme accomplishment of Schauinger for this reader. The author did not have to attach these laudatory adjectives to the name of Flaget; much better is that they glow forth from the story of his episcopal direction.

Attention is sometimes distracted by lapses in sentence structure and in phraseology. Within a comparatively short section these grammatical mistakes were noted: "loan" used as a verb (p. 243); "was" for "were" (p. 256); "although" introducing the main clause (p. 280); no subject for sentence beginning with "Two days journey" (p. 288); "Audience" was used for "congregation" (p. 257), and "antics of Bishop Du Bourg" was employed frequently (e.g., p. 224). The index of less than six pages is limited to names, with not a single subject heading.

The book having been written before this Marian Year, it is now appropriate to mention that in 1843 in Louisville Bishop Flaget established the Archconfraternity of the Immaculate Heart of Mary. Thus the organization was functioning in the trans-Allegheny territory a century before the feast was made world-wide in the Church. This having been after the transfer of the see to Louisville, it may be recalled that Flaget was the first and last Bishop of Bardstown, but not its only ordinary. In 1808 the French émigré had remarked in a letter to his brother: "It is a Sulpician who was appointed for Bardstown, but he refused." No indication was given that he had been the one selected. His humble opinion of his qualifications for the episcopacy was not overcome until a year later he received in his homeland the command of his Sulpician superior to accept. With the approach of his silver jubilee in the office, Flaget's doubts returned. Rome accepted his resignation late in 1832, but the insistent appeals of all concerned, including Bishop David, were likewise needed. In May, 1833, Flaget was reappointed as the third and last Bishop of Bardstown.

Schauinger does not restrict himself to recounting accomplishments amid trials and difficulties. The story is lightened, as was the work of its characters, by humorous happenings. One incident came from a joint visitation to western Illinois by Bishops Flaget and Joseph Peter Rosati of St. Louis. Though they arrived hours late at Kaskaskia, the two prelates insisted that Father Robert A. Abell deliver the sermon which had been promised. Despite having pleaded his weariness, the priest delivered an excellent address which lasted two hours. The rotund Rosati shook with laughter when he learned the material source of the orator's inspiration had been three glasses of wine.

The appearance of the Blessed Virgin to Bernadette at Lourdes is celebrated on February 11. Eight years before these apparitions the date had acquired a distinction for the Church in the United States. On February 11, 1850, the episcopal labors of another native of France, Bishop Flaget, came to an end in his beloved Kentucky. Among his direct spiritual posterity were three Archbishops of Baltimore. Many of his other achievements had been equally significant. After fifty-eight years as a missionary in these United States and forty years of gracing the hierarchy, would it be too much to find in Bishop Flaget the fulfillment of the words of the Apocalypse: "Blessed are the dead who die in the Lord. Yes, says the Spirit, let them rest from their labors, for their works follow them." (14:13).

REV. PETER J. RAHILL, M.A., PH.D.
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Lucas, Henry S. *A Short History of Civilization*. McGraw-Hill Book Co., New York, 1953. Pp. xii, 1002. \$6.50.

This is a new edition of the earlier and successful *A Short History of Civilization*. There are some important changes in the revision. The first two chapters are practically new and incorporate the latest scholarship on the beginnings of man and the dawn of culture. The final chapter outlines the world's problems of today.

This is a text book for the college student and, unlike so many other general histories of civilization, Professor Lucas' text stresses the history of culture—almost to the complete elimination of the military and political history. The student is introduced to all important persons who contributed in one way or another to the story of man's progress in developing civilization, his thought, his ideas, his religions, and his philosophy. The author should be congratulated on this approach because the scientific achievements of any age cannot be adequately understood without a knowledge of the general social and intellectual background.

The cultures of the Greek and Roman periods are treated adequately and at length, as they should be, because a knowledge of them helps us get at the sources of our own cultural inheritance.

The book is well balanced; the medieval and modern periods are given sufficient space. In treating the artistic, religious, intellectual, and social life, the author selects his facts wisely and with discrimination; his conclusions are reasonably drawn. He demonstrates a keen insight into the cultural forces that have unified European civilization; he shows how institutions evolved, then changed under the impact of man and time. He demonstrates throughout that history is a process of evolution which enables us to see how man struggled with his environment in creating our present society.

The book is well illustrated and written in a style which makes it easy to read. It can be adapted to either a one-semester, or a year course.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

99th Convention Motto

This exhortation—"whatsoever He shall say to you, that do ye"—understood, of course, in a wider sense, Mary seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straightened, has its origin in this especially, that many people have forsaken Him, "the fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water."

POPE PIUS XII, Sept. 8, 1953
Fulgens Corona Glorise

THE CENTRAL VEREIN IN HISTORY

NOW THAT OUR BELOVED Central Verein is approaching the centenary of its establishment, historians are able to accord this venerable society to its proper place in history. Quickly to mind come two historical works of recent publication which, though not concerned primarily with the Verein, in fact, not with Catholic societies as such, do mention our organization and treat of it in some detail. We refer to the scholarly treatise of Rev. Colman Barry, O.S.B., *The Catholic Church and German Americans*, 1953, the Bruce Publishing Co., and Theodore Maynard's *The Catholic Church and the American Idea*, 1953, Appleton-Century-Crofts, Inc., New York.

We recommend both these books for their general interest as history. Central Verein members and Catholics of German extraction, however, will derive special profit from these works because both deal with questions and problems which confronted the CV and our forefathers in years gone by. Fr. Barry's book, of course,

does this to far greater extent than does Mr. Maynard's, the latter's theme, as disclosed in the book's title, is much broader. Both these historians find the Central Verein worthy of high praise for its contribution to the Catholic life of our country. The more to be appreciated is their evaluation, since both write with the objectivity of the historian, neither having had any active personal contact with the CV which might cause their judgment to be biased. In Mr. Maynard's references to the CV there are a few inaccuracies which, however, are of such a minor nature as not to detract from the author's statements.

What present day historians are saying of the CV is thoroughly consonant with the verdict expressed by writers in preceding decades. Thus we find in the 1909 Edition of *The Catholic Encyclopedia* an appraisal of the Verein which must have filled its members at the time with a feeling of gratification. Read today, forty-five years later, this article should make us even more

ware of the true worth of our organization, its great traditions and its lofty idealism. It should spur us on to new zeal and greater activity in pursuit of our program. For this reason we here reproduce a portion of the Catholic Encyclopedia article* which reads as follows:

"The natural inclination and aptitude of the Germans for organizations issued in the formation of numerous social and religious associations. Besides parochial and local societies there is one organization which exerted far-reaching influence, namely, the Central Verein. The wonderful organization of the Centre Party in the Fatherland and the admirable unity shown by the German Catholics during the *Kulturkampf*, naturally stimulated the German Catholics in the United States to unite their efforts in vast organizations. 'Germany is the land of fearless Catholicity, where Catholics have made themselves respected. . . . There is a vigor in German Catholicity, both political and doctrinal, that should excite our admiration, and be for us a splendid example for imitation. Who can reflect upon the work of the Centre Party, from Mallinckrodt and Windthorst to the late lamented Lieber, without a feeling of pride and satisfaction?' (Father John Conway, S.J.).

"There is no doubt that the Central Verein would never have become what it now is without the noble example of Catholic Germany. Founded in 1855, the Central Verein had for its object, above all, the material aid of its members. But gradually, it broadened its program, and it became one of the objects of the organization 'to stand for Catholic interests in the spirit of the Catholic Church.' It has been said, and justly, that perhaps *no other Catholic organization in the United States can point to a greater number of positive results* (Italics supplied, Ed. SJR), tending to promote the welfare of our fellow-men, than the Central Verein. It has been a firm support of our youthful and flourishing Church, and has nobly contributed towards its gratifying development. For decades it has unflinchingly labored in the interest of the parochial school and for the preservation of the German language. Chiefly under its influence were founded the Teachers' Seminary, at St. Francis, and the Leo House, an institution in New York City for Catholic immigrants by which thousands have been rescued from bodily and spiritual perdition. The German American *Katholikentage* likewise owed their origin to the activity of the men of the Central Verein, after the model of the famous annual assemblies of the German Catholics in the Fatherland. The influence of this splendid organization on the formation of the Federation of Catholic Societies cannot be overrated.—'The young organization breathes the spirit which animated the Central Verein during the past fifty years; the program of the Federation, in its essential parts, is identical with that of the Central Verein, so that the former helps to further and complete what the vigorous and valiant Germans began.' Together with Bishop McFaul of Trenton, the German Archbishop Messmer, of Milwaukee, Wisconsin, is the prime mover and leading spirit of the Federation."

The "Federation of Catholic Societies," referred to in this article, proved an abortive effort. It never became the effective means of Catholic organization its promoters hoped it would be, and ultimately it passed out of existence. Today we have the National Council of Catholic Men and a corresponding organization for Catholic women, working under the auspices of the National Catholic Welfare Conference, Washington, D. C., as a sort of counterpart of the old Federation, though there are many points of difference between the Council and the Federation.

There is one point relative to the Catholic Encyclopedia article which should not escape us: It antedates the era of the Central Bureau, which was founded in 1908 and began to assume its importance only after a time and then gradually. The whole program of the Central Verein has come to be built around the Central Bureau to such an extent that we find it difficult to visualize our society as ever having been without its social action center. Yet, the Verein not only functioned without the Central Bureau for the first fifty years of its existence, but actually succeeded in achieving much during this period.

If the Central Verein of fifty years ago, without the tremendous asset which the Central Bureau undoubtedly is, could achieve such distinction through its meritorious service to the Church, should it not be an even greater instrument for good in our day? True, we are deprived of certain advantages enjoyed by our predecessors. But these advantages are not of such a nature to stay our progress if we but show the initiative and resourcefulness of our forefathers. It is they who have fixed the Central Verein's place of honor in the history of the Catholic Church in America. It is our duty to see to it that that place of honor is maintained.

Convention Pilgrimage and Tour

A PILGRIMAGE to the National Shrine of the Immaculate Conception in Washington, D. C., has been arranged in conjunction with the 99th Central Verein Convention in New Haven, Conn., August 7-11.

The pilgrimage has been scheduled with the help of the Baltimore and Ohio Railroad and has St. Louis, Mo., as its starting point. It is regrettable that no itinerary could be arranged which would make it possible for all delegates to participate. We wish to make it clear, however, that all delegates and their friends are most welcome to make the pilgrimage. We understand, of course, that those who live in the northern and northeastern sections of our country will hardly feel inclined to join in the pilgrimage prior to the convention, inasmuch as this would entail hundreds of miles of added travel in most instances. On the other hand, persons residing in California, Texas, Arkansas, Kansas, Missouri, Illinois and Wisconsin will be able to join in the tour without any or with only slight deviations from the route they would normally follow to the convention.

The pilgrimage tour, forming in St. Louis, will leave at 9:45 A.M. (CST) on Wednesday, August 4. All

* *The Catholic Encyclopedia*, 1909 Edition, vol. VI, p. 483. Subject: "Germans — Societies."

trains coming into St. Louis from points north, south and west arrive in ample time to permit the pilgrims to leisurely board the B. & O. "National Limited" which departs at 9:45 A.M.

The tour will arrive in Washington, D. C., Thursday at 7:30 A.M. (EDST). Sightseeing buses will immediately take the pilgrims to the Shrine of the Immaculate Conception for Holy Mass and Holy Communion. After breakfast at the Shrine, there will be visits to the Catholic University and the Franciscan Monastery with its celebrated "Holy Land of America," its catacombs and gardens. After lunch, sightseeing buses will convey the tourists to these places of national and historical interest: The White House, Capitol Building, Washington Monument, Lincoln Memorial, Jefferson Memorial, Mellon Art Gallery, Smithsonian Institute and many of the embassies and legations. Buses will bring the tourists to Union Station in time to board the B. & O. train for New York, which departs at 3:45 P.M. (EDST).

The tour will arrive in Jersey City the same day, Thursday, at 7:40 P.M. Motor coaches will take the tourists to the ferry for a trip across the Hudson River. Arrival at the Taft Hotel in New York is scheduled for 8:15 P.M. All rooms for the tourists will be reserved.

At 9:00 A.M. on Friday, August 6, the tourists will travel by special bus to the New York wharf for three hours of relaxation on a sightseeing yacht cruise around Manhattan Island, during which they will view the great harbor of New York. The many interesting sights along the cruise will be pointed out and described by experienced lecturers. Friday afternoon will be largely taken up with a bus tour of Upper and Lower Manhattan. The delegates will leave New York at 7:00 P.M. on the New Haven Railroad arriving in the convention city at 8:34 P.M.

The cost of the tour, including round trip railroad fare in reclining seat coaches, all sightseeing, guide and admission fees, handling of baggage, hotel rooms at Hotel Taft in New York, but not including meals, is \$74.25. This cost is based on one or two persons per hotel room. An agent of the B. & O. Railroad will accompany the tour from St. Louis to New Haven.

Representing the Central Verein and the National Catholic Women's Union in making arrangements for the pilgrimage and convention tour is Mr. Arthur Hanebrink of St. Louis. All correspondence relative to information and reservations should be addressed to him:

MR. ARTHUR HANEBRINK
The Central Bureau of the CV,
3835 Westminster Pl.
St. Louis 8, Mo.

Convention Calendar

CATHOLIC CENTRAL VEREIN of America and the National Catholic Women's Union: New Haven, Conn., August 7-11.

Catholic Union of Pennsylvania and Pennsylvania Branch of the NCWU: St. Elizabeth's Parish, Fullerton, July 17, 18 and 19.

Catholic State League of Texas and the Texas Branch of the NCWU: Nazareth, July 20, 21 and 22.

Central Verein of Connecticut and Connecticut Branch of the NCWU: New Haven, August 7.

Catholic Union of Arkansas and Arkansas Branch of the NCWU: Subiaco, September 5-6.

Catholic Union of Missouri and Missouri Branch of the NCWU: St. Peter's Parish, Jefferson City, September 11, 12 and 13.

Catholic Union of Illinois and Illinois Branch of the NCWU: St. Boniface Parish, Quincy, October 8, 9 and 10.

Mr. Albert J. Sattler Named President of National Men's Council

AT ITS 34TH ANNUAL MEETING, held in Washington, D. C., April 24-25, the National Council of Catholic Men elected Mr. Albert J. Sattler as its president. Mr. Sattler, a resident of New Rochelle, N. Y., is also president of the Catholic Central Verein, having been elected to this office at the CV convention in Newark in 1946.

The newly elected president has been a member of the Board of Directors of the N.C.C.M. since 1948, served as the Council's secretary for two years and then as its vice-president for two years. At several of the annual meetings he served as chairman of the important resolutions committee.

Mr. Sattler's election to the highest office in the Council comes as a well-merited recognition of his ability and zeal in the lay apostolate. We congratulate him most heartily and wish him every success.

Mr. Sattler's contact with the N.C.C.M. was established on the basis of his representation of the Central Verein. With characteristic humility he frequently told the delegates at Verein conventions of the respect accorded him in Council circles because of the prestige of our organization. On its part, the Verein has always felt that in Mr. Sattler it had a worthy representative, a conviction which has been amply attested by the various offices held by our president in the Council. We cannot help but feel gratified in the knowledge that the largest body of Catholic men in our country has found in our president a worthy and capable incumbent for its highest office.

Mr. Sattler's latest honor also constitutes an effective demurrer to the contention that Catholic societies, such as the NCCM and the Verein, are necessarily in

During the month of April the Central Bureau sent forty-four parcels to the foreign missions. Included among the contents of these parcels were vestments, albs, surplices, altar missals, German prayer books, rolled bandages, bed shirts, leper pads, nurses uniforms and pamphlets. The shipping costs alone amounted to \$152.38, and were paid according to the usual policy from the Bureau's own operating funds.

conflict and competition with one another. Too often such supposed conflict is used as a cover-up for indifference and inaction, the real causes for the dissolution of organizations. Mr. Sattler's election to the Council's residency can and should redound to the benefit of both national bodies he now heads, and to the furtherance of Catholic interests generally.

Displaying a Commendable Spirit

OPPORTUNITIES OF HELPING the Catholic cause are numerous, indeed. So often these opportunities are hard at hand. What is unfortunate is the tendency in the part of so many people to overlook them. It seems that there is a lack of social consciousness, a certain unawareness of responsibility, which is the basic cause for remissness in this regard. And yet one hears of organizations suffering from a lag of interest on the part of their members because "they have nothing to do."

An exception to this all too general rule is Branch Five of the Catholic Knights of St. George in Pittsburgh. At the present time this Branch, a very active affiliate of the CV, is engaged in furnishing the library of St. Augustine's new high school. Each member has been asked to donate \$5.00 to this project. In requesting the donations, the letter of appeal from the president, John W. Steigerwald, urged the members to consider this opportunity to help the school library "an honor and a duty."

On Sunday, April 25, a new statue of St. George was solemnly blessed and installed in the library. Thus the students are made aware of the identity of their benefactors to the end that a better community spirit will be fostered. The priests of St. Augustine's do not disguise their esteem for the members of Branch Five. The following brief communication to all the members from the Reverend Pastor, Fr. Bertrand, O.F.M. Cap., speaks volumes:

"As Spiritual Director of Branch Five, Catholic Knights of St. George, I wish to commend the organization for the splendid cooperation given to St. Augustine's Parish over the many years of its existence. I take the opportunity at this time to extend my priestly blessing on your latest venture, that of furnishing the new library and the dedication of the statue of St. George on Sunday, April 25, 1954. Hoping you will find it convenient to take part, I am

Sincerely yours in Christ,"

There are many reasons to account for the thriving condition of Branch Five, not the least of which is the devotion and resourcefulness of its officers. The letter announcing the library project was accompanied by a four-page leaflet outlining the history of the organization begun seventy-three years ago. Perhaps more than anything else, the leadership provided by good officers is the ingredient of success in our societies. Branch Five of the C. K. of St. G. would certainly seem to demonstrate this truth.

California Federation of the CV Participates in National Marian Congress

A DISTINCTION 'WORTHY of note was accorded the German Catholic Federation of California, State Branch of the CV, at the recent Franciscan National Marian Congress in San Francisco, May 7-8. The Federation was the only lay organization honored by having a place on the Congress' program. One of the six sectional meetings on the afternoon of May 8 was sponsored by the Federation, with the general subject of the addresses and the discussion being the spiritual and temporal needs of the German immigrants in our country.

The sectional meeting, conducted in the California Hall auditorium in San Francisco, featured two major addresses, the one by the German Consul General in the German tongue and the other by Rev. Victor T. Suren, director of the Central Bureau. Father Suren spoke on the salient features of a practical program of spiritual and material aid to displaced persons and expellees. Such a program has been in effect at the Central Bureau for the past four and a half years.

Besides the help given to the 1,800 displaced persons and expellees in the Archdiocese of St. Louis, the immigration and resettlement office of the Central Bureau extends its service through correspondence to persons in many parts of our country. A reference library is in process of formation, which already has been consulted by students in secondary schools engaged in writing papers, dissertations, etc. It is the aim of the Central Bureau to point the way in the broad field of immigration to the Catholics in our country. Since the end of World War II, or since 1948, to be more precise, our country has been passing through another of its several periods of immigration. To an even greater extent than in times past, the present era of immigration poses problems, particularly in the realm of the spiritual, which must be met if the Church is not to suffer the loss of many of the uprooted people who have come to our shores in recent years and who will continue to come in the years ahead.

The German Federation of California has been alert to its responsibilities to the newly arrived immigrants. Several weeks ago a rather elaborate program of welcome, spiritual and social in nature, was tendered the immigrants. Several hundred of the newly arrived attended and expressed their supreme gratitude for the many acts of kindness shown them.

The California Federation is now engaged in the development of a plan of assistance which will help the former German expellees and other immigrants in successfully integrating their lives in their new environment. The Central Verein passed a resolution at the general convention in St. Louis two years ago which called for precisely this type of action. It is hoped that other State Branches will follow the lead of the California Federation in translating this important resolution into action.

Ulm and New Ulm to Celebrate Anniversaries

IT IS THE *New Ulm Daily Journal* of May 3 which carries an Associated Press story written by Richard K. O'Mally on important anniversaries which will be celebrated by one of our American cities and its namesake in the old country. The A.P. dispatch says in part:

"Two cities, separated by thousands of miles and a thousand years will celebrate their birthdays together this summer.

"Ulm, a cathedral city on the Danube river, will mark its 1,100th anniversary. And far away, in New Ulm, Minnesota, the people will celebrate the 100th anniversary of their city. Ulm will hold observances during a long program from July 26 to August 2. In Minnesota, the celebration will run six days, August 17-22.

"There will be an exchange of delegations, and planes have been chartered in the United States to bring Germans who lived in, or near, Ulm back for the occasion. Others will take Germans to New Ulm. . . .

"As always, the towering beautiful Muenster, a 14th Century cathedral, will be the chief attraction for visitors. Its 528 foot spire is the highest of any cathedral in the world. But work is pushing ahead on the task of getting the city in its best finery for the celebration. Ulm, substantially industrial, was severely bombed during the war. Germans say seventy-two per cent of the city was destroyed, but hard work has brought it back a long way.

"Since 1945, 9,000 new homes, several schools and Danube bridges, and a new power plant and business center have been constructed. The picturesque Danube city is returning rapidly to its former beauty. Even the population has increased. Before the war it had 68,000 inhabitants. Today there are 81,000. . . .

"Parades, sports contests, fairs, concerts and exhibitions are scheduled for the celebration. There will be a march of Ulm coopers in traditional dress, a water spectacle on the Danube, and street dances. Lord Mayor Theodor Pfizer will perform the ancient 'swearing in' ceremony from the city hall which makes each resident a 'free and common man.' It dates from the constitution of 1397, recognized as one of the first democratic city constitutions in Western Germany. . . .

"At New Ulm, the celebration will be held in connection with the Brown County fair. Streets and store windows are expected to be decorated, parades are scheduled and there will be a 'Kiddies' Mardi Gras.' Upwards of a dozen bands will play for old time street dances.

"The *New Ulm Daily Journal* plans a special edition, or editions.

"Dr. T. R. Fritsche, the mayor, and his wife plan to visit Ulm during its celebration. Others will also make the trip."

The city of New Ulm, Minnesota, is well known in Central Verein annals. Here the general convention was held in 1940. Also, New Ulm is the city

from which came the late amiable, loyal and generous Wilibald Eibner, at one time president of the CV. It was the inspiring leadership of men like Mr. Eibner which once made the Minnesota State Branch the pride of the Central Verein. We salute New Ulm and its citizenry, particularly those who are joined to us in the bond of our Catholic Faith.

Personalia

REV. FRANCIS BORGIA STECK, O.F.M., PH.D., professor of history at Quincy College, celebrated his golden religious jubilee Tuesday, May 4. He was celebrant of a Solemn High Mass in the college chapel at 10:30 A.M. Rev. Berwin Sikora, O.F.M., was deacon, and Rev. Felix Greiner, O.F.M., subdeacon.

Attending this celebration were Franciscans from near-by states and also diocesan priests from the immediate area. Among those present was Rev. Pius Barth, O.F.M., Ph.D., dean of the college of Education at De Paul University, who gave the address, Dr. Paul V. Murray, president of Mexico City College and a former graduate student of Fr. Francis, and also Rev. Athanasius Steck, O.F.M., a brother.

A dinner was held for the clergy after Mass in the new assembly room of St. Francis School. Rev. Thomas Brown, O.F.M., was the master of ceremonies.

Fr. Francis was born in St. Louis, Mo., on July 11, 1884, and entered the Franciscan Order on June 22, 1904. He was ordained on June 29, 1911. In his early years he acted as assistant to Reverend Zephyrin Engelhardt, O.F.M., in writing of the *Franciscan Missions in California During the Spanish Regime* while residing at Old Mission, Santa Barbara, California, from 1919 to 1921. He came to Quincy College the following year. In 1931 he was historiographer of the Spanish Missions in Texas while staying in Austin and in San Antonio. Fr. Francis became a professor of Spanish-American history at the Catholic University of America in Washington, D. C., from 1933 until 1937. He then returned to Quincy College and has devoted his time mainly to research.

Father Francis is very well known in historical circles for his research on the Joliet-Marquette expedition of 1673 and the History of Colonial Mexico.

He holds membership in the Sociedad Mexicana de Geografica Estadistica, Mexico City, the Royal Spanish Academy of History, Madrid, Spain, the American Catholic Historical Association, Washington, D. C., and the Hispanic Society of America, New York, N. Y.

The Franciscan jubilarian is an old friend of the Central Bureau, having written for the late Dr. F. P. Kenkel on several occasions. A congratulatory message was wired to Fr. Francis by the Bureau's present director, Fr. Suren.

Mr. John B. Wermuth of Poughkeepsie, N. Y., recently celebrated his ninetieth birthday. For sixty-five years he has been a member of St. Michael's Society, one of the charter organizations of the Central Verein. Although the parish in which this society was organized

has changed its title from St. Michael to that of the Nativity, the society has retained its original name.

Besides his membership in St. Michael's Society, Mr. Wermuth is active in other Catholic organizations. He is the only living charter member of the St. George Commandery of the Knights of St. John. He was one of the two organizers of this society sixty-five years ago and compiled its first by-laws. In 1908 he was elected president of the New York Grand Commandery, with the rank of colonel. Mr. Wermuth is also a fifty-year member of the Knights of Columbus.

A father of ten children, Mr. Wermuth for many years conducted a successful grocery business.

Contributions to the CV Library

General Library

MRS. RUSSEL A. MEYERS, Texas. *Fabianism in the Political Life of Britain 1919-1931*, Chicago, 1954. *Fourth Report Un-American Activities in California 1948*, California, 1948. *Sixth Report Un-American Activities in California, 1951*, California, 1951. *Eleventh Report Senate Investigating Committee on Education California, 1953*, California 1953.—SENATOR WILLIAM E. JENNER, Washington. *It Can Happen Here*, Washington, 1954. *Subversive Infiltration of Radio, Television and the Entertainment Industry, Part II*, Washington, 1952. *Activities of United States Citizens Employed by the United Nations, Parts 1-5*, Washington, 1953. *Interlocking Subversion in Government Departments, Parts 1-15*, Washington, 1953. *Subversive Influence in the Educational Process, Parts 1-13*, Washington, 1952.—FRANK X. AVESING, Missouri. *Catholic Fertility in Florida*, Washington, 1946. HONORABLE FRANK M. KARSTEN, Washington. *Agricultural Statistics 1953*, Washington, 1953.—DR. MAURACH, *Der Bundesminister für Vertriebene*, Bonn, *Statistical Pocket-Book on Expellees*, Wiesbaden, 1953. *Map Projecting the Spreading of Refugees in Western Europe*, The Hague, 1952. *The German Expellee Problem*, Bonn, 1951. *The Integration of Refugees into German Life*, Bonn, 1951. *Revolt In June*, Berlin, 1953. *The Martyrdom of Silesian Priests 1945-1946*, Munich, 1950. *Gateway to Germany*, Bonn, 1953. *Some Facts About Expellees in Germany, 1952*, Bonn, 1952. *Charter of the German Expellees*, Stuttgart, 1950. *Injustice the Regime*, Berlin, 1952. *Silesia in Pictures*, Munich, 1951.

Gifts in Kind

were received from the following men and organizations of men up to and including May 10, 1954.

WEARING APPAREL: Estate Msgr. Francis Dieckman, Mo., (clerical clothing); Johnson, Stephens & Shinkle Shoe Co., St. Louis, (10 cases shoes); Rev. Charles Ruff, Mo., (clerical clothing).

BOOKS: Rt. Rev. Msgr. A. A. Stumpf, Mo., (6 books).

MAGAZINES & NEWSPAPERS: G. H. Kenkel, Ark., (magazines); Rev. Joseph Maier, Mich., (magazines); Rev. A. H. Puetter, Mo., (complete magazines); Catholic Knights of St. George, Pittsburgh, Pa., (magazines).

MISCELLANEOUS: S. Stüve, Mo., (miscellaneous articles); G. H. Kenkel, Ark., (scratch pads, pencils, religious articles).

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to Central Bureau

Previously reported: \$6,824.48; Holy Family Ben. Soc., Union City, N. J., \$1; Br. 112 C. K. of St. George, Frybur, Pa., \$10; Miss Barbara Dudenhoefter, N. Y., \$1; Resurrection Convent, St. Louis, \$2; Miss Mary E. Keating, Ill., \$2; W. W. Kittle, Mo., \$1; Miss Doris Schroeder, Texas, \$1; Rochester Local Branch, N. Y., \$48; Robert Reschke, N. Y., \$10; Rev. Wagner, Texas, \$1; Mrs. W. McGuire, Nebr., \$1; C. Schumacher, Pa., \$1; Young Ladies Dist. League, St. Louis, \$21; Miss Virginia Herre, Mo., \$25; St. Joseph's Society, Cottonwood, Ida., \$55; Sundry minor items, 75 cents; Total to and including April 30, 1954, \$7,005.23.

Chaplains' Aid Fund

Previously reported: \$584.94; St. Francis de Sales Ben. Society, St. Louis, \$3.50; CWU of New York, Inc., N. Y., \$50; Total to and including April 30, 1954, \$638.44.

St. Elizabeth Settlement

Previously reported: \$26,176.59; Greater St. Louis Community Chest, \$1,400; Donations received, \$30; Interest income, \$60.30; From children attending, \$1,240.36; Total to and including April 30, 1954, \$28,907.25.

Foundation Fund

Previously reported: \$3,889.11; John A. Gehringer, N. Y., for Life Membership, \$100; N. N., Mo., for "In Memoriam" Mrs. Theresa Gall, \$100; Total to and including April 30, 1954, \$4,089.11.

Catholic Missions

Previously reported: \$4,413.01; T. Kaul, N. Y., \$3; Mrs. Math. Lies, Kansas, \$20; Connecticut Branch CCV, \$4.50; Miss M. Buggle, Mo., \$50; Rt. Rev. Msgr. A. A. Stumpf, Mo., \$3; Deppings Store, Mo., \$5; F. X. Reller, Mo., \$5; Geo. W. Dingledine, Mo., \$1; Edwin F. Debrecht, Mo., \$4; per Rev. V. T. Suren, Mo., \$6; Duns Scotus House of Studies, Wash., D. C., \$5; Convent Ancilla Domini, Donaldson, Ind., \$12; N. N. Mission Fund, \$17.50; N. N., Mo., \$10; Mrs. O. Palazzolo, Mo., \$102; Wm. J. Sullivan, Fla., \$20; Young Ladies Dist. League, St. Louis, \$6; Rt. Rev. J. A. Vogelweid, Mo., \$389; Miss Virginia Herre, Mo., \$25; CWU of New York, Inc., N. Y., \$25; Total to and including April 30, 1954, \$5,126.01.

Christmas Appeal

Previously reported: \$3,431.72; Theo. L. Staub, Pa., \$1; Miss Margaret Hess, Conn., \$5; A. J. Morawski, Mass., \$10; Elizabeth Oettershagen, Ill., \$2; Rose Zaremsky, Wis., \$2; Philadelphia District NCWU, Pa., \$25; Mrs. M. L. Kuhl, Minn., \$10; Third Order of St. Francis, Holy Trinity Church, St. Louis, \$5; Rt. Rev. Msgr. M. G. Rupp, Mo., \$5; Wm. G. Wittmann, N. Y., \$2; Total to and including April 30, 1954, \$3,505.72.

In Your
Last Will and Testament

Please Remember

THE CENTRAL BUREAU

YOU WILL THUS HELP TO INSURE THE CONTINUATION OF THE CATHOLIC ACTION PROGRAM WHICH WAS SO DEAR TO YOU IN LIFE.

I give, devise and bequeath to the Catholic Central Verein of America, a Missouri corporation, the sum of

_____ DOLLARS

(\$ _____) to be used solely by the Central Bureau of the said Catholic Central Verein of America for purposes of said Central Bureau.

(Bequests and Contributions to the Central Bureau are deductible when computing inheritance and income taxes.)

Central Bureau Notes

VIKTOR MODLER, manager of the Catholic Camps for Refugees in the diocese of Cologne, Paderborn, Aachen and Muenster, who visited the Central Bureau in February, 1953, sent an Annual Report of the activities of the Camps for 1953.

On the last page of the report was an item which read:

"On account of the large shipments received from our brothers and sisters in the U. S. A., transferred to us by the St. Boniface Society in New York and the Central Verein of America in St. Louis, we were able to assist 854 persons. The goods were mostly new clothing, representing a value of more than DM 5000. We take this opportunity to express our thanks to all who helped, and especially Msgr. G. Fittkau in New York and Mr. J. Metzger in St. Louis, whom I asked to act as intermediaries. May we also hope for your continued support?"

A Jesuit Father in St. Louis happened to attend a meeting of the Young Ladies District League of the Catholic Women's Union in the Central Bureau. This was his first contact with our social action center. A few days after this visit, Father Suren received the following message from the Reverend visitor:

"It is heartening to know that so many of our Catholic people are so vitally interested in the affairs of the Church here on earth. It shall be my constant hope and prayer that the Bureau may always go ahead with all its projects and works."

Over 500 members attended the breakfast meeting of the St. Francis de Sales Benevolent Society in St. Louis on March 21. President Joseph Pol spoke to the large assembly about the Central Bureau program of activities, stressing its help to Catholic Chaplains in the services through the free distribution of the servicemen's pamphlets. A hat collection netted \$79.64, which was given to the Bureau's Chaplain's Aid Fund.